

Biography Hazrat Kalimullah Shan Jahanabadi



The mausoleum of Hazrat Kalimullah Shah Jahanabadi

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In the praise of the noble prophet Mohammed
(peace be upon him)



The tomb of the holy prophet in Madina

In Madina is the grave of the prophet, which visited by angels
It is such grave, there is excellence in empyrean and in the sky

Is there any relation between the desert of Madina with heaven.?
So with the air of Madina, it is envious of the gardens of paradise

If Madina city is safe then all is safe due to the mercy of Allah
 Madina is such a garden city which is the décor of all gardens
 The seasons of the gardens of paradise are due to the Madina
 While leaving Madina, so no need to visit the garden of paradise
 As it is better than heaven and it is a living paradise on the earth

Not we but Allah also love the city of the prophet
 Love of Madina is a love of the prophet and Allah

The beggar of this door is the king of fate and the worlds
 The beggar of this place is a matter of envy of the kings

One who has become rich there so his fate could not be know
 On the resurrection day prophet, Ibrahim will find help there
 Oh, Allah help us to reach Madina city to see how it is there?
 Where is the mercy and there is available blessing everywhere?

If one leaves Madina then he will not find the resort of heaven
 If there is a love of Madina then it is guaranteed in the heaven

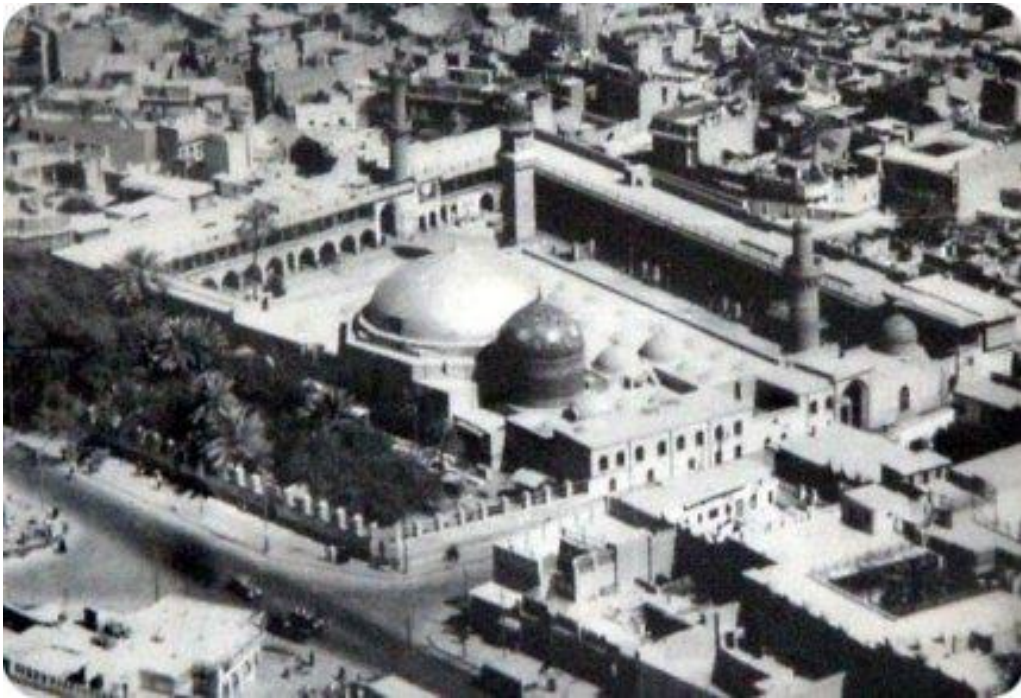
On the earth, he is called Mohammed, and Ahmed in the skies
 His praise is in the world and also his praise is found in the skies

There is his great rule in Madina also he is a ruler of the skies
 Madina is the capital and he is the great ruler of the two worlds

What mistake you did Hafeez by leaving the city of Madina?
 As it is such heaven and liked by the angles of the empyrean

Why visitor will go to heaven by leaving the city of Madina ?
 What is heaven as it is gracefully for the sake of Madina city

In the praise of Hazrat Shaikh Abdul Quader



Tomb of Hazrat Shaikh Abdul Quader

To call me at your kind door oh Shah Ghouse Azam
 Show your kind sight to me oh Shah Ghouse Azam
 To improve my condition soon oh Shah Ghouse Azam
 To come in a dream of the servant oh Ghouse Azam

For sake of the souls of martyrs oh Shah Ghouse Azam
 And show your face of the wisdom oh Shah Ghouse Azam
 To show your face as my condition is down for this thing
 Saying this with such fondness and in a helpless condition

Peeran Peer, oh the great Sultan and Dastagir of time
Shah remove my difficulty soon as I am worried much
All the pious persons who put down necks before you
All said in the helpless condition oh Shah Ghouse Azam
With your grace to lighten our chests and as well hearts
Oh great teacher of the religion oh Shah Ghouse Azam
The boat in the sea of grief you are the only saver for us
Come and help the boat to goal oh Shah Ghouse Azam
Waves of the storm of grief are there from everywhere
To save us from such trouble soon oh Shah Ghouse Azam
There is the wish of Fatima to see your tomb in Baghdad
To call your lowest servant to Baghdad oh Ghouse Azam

The miracle of Hadrat Sheikh Abdul Quader Jilani (R.A.)



Mausoleum of Hazrat Shaikh Abdul Quader Jilani R.A.

Hadrat Sheikh Abdul Quader Jilani (R.A.), is the leader of all holy persons like the Prophet Mohammed (peace be upon him.) who

is the leader of the group of all prophets of Allah which have been sent down on the world. So, for this reason, he is called and he is famous as a chief of all the saints. His spiritual benefits and favours from his miracles were available in the all period of time and even today is being continued and till the day of the judgment, such favours and benefits will be available to the mankind in the world. Because the favour and benefits of the holy persons which is available during the life period and which will be also available in the world after their demise from the world. Allah the most Merciful and Beneficent has kept the holy persons in every period of time so that there should available favours of miracles and benefits to the mankind from them.

The holy persons due to the nearness of Allah and perfection in the obedience of the prophet of Allah they were away from the sins. Allah has given them the most excellent status of the holy persons of the nation of the prophet Mohammed (peace be upon him) and Allah's divine power being manifest by the holy persons

So for getting favour and benefits from the holy persons is in fact of getting favour and benefits from Allah because their saying, actions are according to the commandments of Allah and as per the practice of the last prophet of Allah.

Hadrat Sheikh Abdul Quader Jilani (R.A.), and who was the Qutub (highest cadre in spiritual pivot) of all time's favour of spiritual miracle is available in his saying which is as mentioned as follows.

“If my disciple’s hiding will be open and if he will be there in the East, and if I am in the West then I will cover it.”

In this way, his disciples and devotees were able to get his favour of miracles and benefits of spiritual powers in all time and at always. And they think him as a manifest of the help of Allah and so, for this reason, they see his favour of miracles and benefits from him. There is saying of the prophet, which is as follows.

“If your animal will run away from you then you should call as oh people of Allah help me.”

For the revival of the religion of Islam, Hadrat Sheikh Abdul Quader Jilani (R.A.), is such an enormous personality and a great leader and due to the blessing of his hand while finding the religion of Islam as a patient in the exemplary shape and given new life to it and so then he was becoming famous and well known by the title of Mohiuddin.

The eleven principles of Naqshabandiya Sufi chain



Mausoleum of Hadrat Khaja Bahuddin Naqshaband

The first eight principles are from 'Abd ul-Khaliq Ghujduwani (d. 1220). The final three principles were added by Baha ad-din Naqshband (d. 1389).

1. Awareness in the Breath/Awareness in the Moment (Hush dar dam)

"Every breath which is exhaled from within must be exhaled with awareness and presence of mind and so that the mind does not stray into forgetfulness."

Baha ad-din Naqshband said: "The foundation of our work is in the breath. The more that one is able to be conscious of one's breathing, the stronger is one's inner life. It is a must for everyone to safeguard his breath in the time of his inhalation and exhalation and further, to safeguard his breath in the interval between the inhalation and exhalation."

As the seeker becomes occupied with the exercise of the moment (i.e. remembering the breath), he turns his attention from remembering the past and thinking of the future, and focuses on each breath until it is expired.

Sa'd ud-din Kashghari added: "*Hush dar dam* is moving from breath to breath so there is no heedlessness but rather there is presence, and with each breath that we take should be the remembrance of the Real."

Sheikh Abdul Janab Najmuddin al-Kubra said in his book, *Fawatih al-Jamal*: "*Dhikr* (remembrance of God in the breath) is flowing in the body of every single living creature by the necessity of their breath—even without will—as a sign of obedience, which is part of their creation. Through their breathing, the sound of the letter 'Ha' of the Divine Name Allah is made with every exhalation and inhalation and it is a sign of the Unseen Essence serving to emphasize the Uniqueness of God. Therefore it is necessary to be present with that breathing,

in order to realize the Essence of the Creator."

The name Allah, which encompasses the ninety-nine Names and Attributes, consists of four letters, Alif, Lam, Lam and Hah (ALLAH). The people of Sufism say that the absolute unseen Essence of Allah Exalted and Almighty is expressed by the last letter vowelized by the Alif, "Hah." It represents the Absolutely Unseen "He-ness" of the Exalted God (*Ghayb al-Huwiyya al-Mutlaqa lillah 'azza wa jall*) in which the mystic loses his separate identity with every "hah" in his breath.

The first Lam is for the sake of identification (*tacrif*) and the second Lam is for the sake of emphasis (*mubalagha*).

The soul has long been thought to be in the breath. "For the early thinkers the soul was visualized sensuously as a breath-body." Awareness of the breath makes us aware of the soul and the inner body, inner self, which belong to the moment.

In the path of the Khwajagan awareness in the breath is a very great principle. Those in this path regard it a great transgression to become unconscious of the breath.

2. Watch your Step! (*Nazar bar qadam*)

Direct yourself constantly towards the goal.

Sa'd ud-din Kashghari added: "Looking upon the steps means that the seeker in coming and going looks upon the top of his feet and thereby his attention is not scattered by looking at what he should not look at." When the beginner's attention is taken by shapes and colors outside of himself, his state of remembering leaves him and is ruined, and he is kept from his objective. This is because the beginning seeker does not have the power of the "remembrance of the heart," so when his sight falls upon things, his heart loses its collectedness, and his mind becomes scattered.

Watch your step can also refer to watching circumstances, feeling when is the right time for action, when is the right time for inaction, and when is the right time for pause. Some have

said that *Nazar bar qadam* is an expression which refers to the wisdom inherent in one's natural disposition.

Fakhr ud-Din Kashifi added: "*Nazar bar qadam* may be alluding to the seekers traveling through the stages of breaking from existence and putting behind self- love."

Of these three interpretations, the first refers to beginners' use of this aphorism, the second refers to those in mid-progress on the Way, and the third to the Attainers.

3. The Journey Home (*Safar dar watan*)

Your journey is towards your homeland. Remember you are traveling from a world of illusion to a world of reality. The wayfarer travels from the world of creation to the world of the Creator.

The Journey Home is the transformation that brings man out of his subjective dream state, so that he can fulfill his divine destiny.

From the *Rashahat-i 'ayn al-hayat*: "[The journey home refers to] that traveling which the seeker makes within his human nature. In other words, travel from the qualities of humankind toward the angelic qualities, moving from blameworthy qualities to laudable ones." Sheikh Ahmad Sirhindi (d. 1624) said: "This blessed expression [traveling in the homeland] means traveling within the self. The source of its results lies in putting the final [practice] at the beginning, which is one of the characteristics of the Naqshbandi Way. And although this [inner] traveling can also be found in other *tariqas* [schools of Sufism], [in those] it is found only in the end after the 'traveling on the horizons' [referring to the Qur'anic verse (41:53): 'We will show them Our signs on the horizons and within their selves until they know He is the Real']."

"Traveling on the horizons" is traveling from place to place. At the beginning of the journey it can mean leaving home to find a guide or teacher. Also it happened in former generations that when the wayfarer had become established in a place, got accustomed to it and become familiar with its people, they took

on traveling in order to break down habit and comfort and cut themselves off from renown. They would choose travel in order to experience complete emptying.

It means traveling within oneself, looking at oneself, examining oneself and one's reactions, and how they act upon one.

This reflects the stress that the Naqshbandi path puts on the inner states, stages, processes.

Be an external resident and let your heart travel.

Traveling without legs is the best kind of travel.

4. Solitude in the Crowd (*Khalwat dar anjuman*)

There are two kinds of retreat. One is the outward kind in which the seeker, far from people, sits alone in his cell until he comes into contact with the spiritual world. This result comes about because the external senses withdraw themselves and the inner senses extend themselves to signs from the spiritual world.

The second kind of retreat is the hidden one, where the seeker is inwardly witnessing the secrets of the Real while he is outwardly surrounded by people. *Khalwat dar anjuman* is of this second type of retreat: outwardly to be with people, inwardly to be with God.

In all your outer activities remain inwardly free. Learn not to identify with anything whatsoever.

Khwaja Awliya Kabir, one of the deputies of 'Abd ul-Khaliq Ghujduwani, explained *khalwat dar anjuman* as follows: "Retreat within the crowd" is that state when one is so constantly and completely absorbed in divine remembrance that 'one could walk through the market-place without hearing a word.'"

They are with their Lord and simultaneously they are with the people. As the Prophet said, "I have two sides: one faces my Creator and one faces creation."

'Abd ul-Khaliq Ghujduwani himself was known to say: "Close the door of the formality of *sheikhhood*, open the door of friendship. Close the door of *khalwat* (solitary retreat) and

open the door of *suhbat* (companionship)." Baha ad-din Naqshband said in this connection: "Our path is in companionship. In [physical] retreat there comes fame and with fame comes calamity. Our welfare lies with the assembly and its companionship, on condition that [self-] negation is found in one another."

When Baha ad-din reached Herat on his journey to Mecca, the Amir Hussein arranged a gathering in his honour. At the assembly the Amir asked him, "Since with your Presence there is neither audible *dhikr*, nor voyaging, nor audition of special music and poetry, what is your path?" He answered, "The pure words of the tribe of 'Abd ul-Khaliq Ghujduwani, which are 'retreat within the crowd,' and we follow in their Way." "What is retreat within the crowd?" the Amir asked. "Outwardly to be with the people while inwardly to be with God," said Naqshband.

The Amir expressed surprise and asked whether this was actually possible. Baha ad-din replied that if it were not possible God Most High would not have indicated it in a Qur'anic verse which describes those who are not distracted from the remembrance of God even while in the marketplace: "Men whom neither business nor profit distracts from the recollection of Allah" [24:37]. This is the way of the Naqshbandi Order.

Ahmad Faruqi Sirhindî, Mujaddid-i-alf-i-thani (the Renewer of the second millennium), said: "Retreat within the crowd is derived from traveling in the homeland since if traveling in the homeland is properly accomplished, then retreat within the crowd will properly occur. The seeker within the diversity of the crowd travels in his own land, and the diversity of the horizons finds no way into the meditation cell of his inner self. This treasure will manifest with difficulty at the beginning and with no difficulty in the end. And in this *tariqa* it is the portion of the beginning while in other paths it is at the end. This is so because the treasure is derived from traveling within the self (with presence in the moment), which is at the beginning of this path, while traveling on the horizons takes place simultaneously. This is the opposite of the other paths which make the traveling on the horizons the beginning and the traveling within the self the end."

In the words of al-Kharraz: "Perfection is not in exhibitions of miraculous powers, but perfection is to sit among people, sell and buy, marry and have children; and yet never leave the presence of Allah even for one moment."

	In constant	Commun	with the	Belove	within
		ion		d	,
A	Stranger	To	the		world
Those endowed with	Such	beauty	are	rare	indee
					d

in this world.

5. Remembrance (*Yad kard*)

Concentration on Divine Presence.

For the Naqshbandiyya remembrance is practiced in the silent *dhikr*. Keep God, the Beloved, always in your heart. Let your prayer, *dhikr*, be the prayer of your heart.

According to Khwaja Ubaydullah Ahrar, "the real meaning of *dhikr* is inward awareness of God. The purpose of *dhikr* is to attain this consciousness." The purpose of the *dhikr* is to keep one's heart and attention entirely focused on the Beloved in love and devotion.

The *dhikr* is not just repeated as words, but is in the heart.

Remembrance of the tongue becomes remembrance of the heart. Abdu'l-Qadir al-Gilani said: "At the first stage one recites the name of God with one's tongue; then when the heart becomes alive one recites inwardly. At the beginning one should declare in words what one remembers. Then stage by stage the remembrance spreads throughout one's being—descending to the heart then rising to the soul; then still further it reaches the realm of the secrets; further to the hidden; to the most hidden of the hidden."

6. Returning (from distraction), Going Back (*Baz gasht*)

Travel one way. The return to God. Single-minded pursuit of divine truth.

This means banishing and dispelling every thought, good or bad, that comes to mind involuntarily during the *dhikr*. When performing the remembrance the heart is required to attain the calm contentment of: "Oh Allah, my goal is You and Your good pleasure; it is nothing else!" So long as there is any space left in the heart for other interests, such calm contentment cannot take shape, and the remembrance cannot be genuine. Even if this

tranquility cannot be attained at the outset, one must not abandon the remembrance, and it is necessary to persist in its performance until this feeling is acquired.

The meaning of *baz gasht* is the return to Allah Exalted and Almighty by showing complete surrender and submission to His Will, and complete humbleness in giving Him all due praise. The reason, mentioned by the Holy Prophet in his invocation, *ma dhakarnaka haqqa dhikrika ya Madhkar* (“We did not Remember You as You Deserve to be Remembered, O Allah”), is that the seeker cannot come to the presence of Allah in his *dhikr*, and cannot manifest the Secrets and Attributes of Allah in his *dhikr*, if he does not make *dhikr* with Allah's support and with Allah's remembrance of him. As Bayazid Bistami (d. 874) said: “When I reached

Him I saw that His remembering of me preceded my remembrance of Him.” The seeker cannot make *dhikr* by himself. He must recognize that Allah is the one making *dhikr* through Him.

“Beloved, you and your approval are my purpose and desire.” This attitude will rid one of impure thoughts and distractions. It relates to the path of absorption. One Sufi was concerned that he was not sincere, and was ashamed. So his *sheikh* took him to a Sufi who was on the path of absorption, and this *sheikh* told him that absorption, not hair-splitting, would free him from his problem. The wayfarer realized that in his worry about his dishonesty and shame, his wants and needs, he had been focused on himself, separating himself from his Beloved.

According to Khwaja Ahrar, the saying “returning” means that we have within us the goal of our striving. The seeds of transformation are sown in us from above and we have to treasure them above all possessions.

7. Attentiveness (*Nigah dasht*)

Struggle with all alien thoughts. Be always mindful of what you are thinking and doing, so that you may put the imprint of your immortality on every passing incident and instance of your daily life.

Be watchful. Be aware of what catches your attention. Learn to withdraw your attention from undesirable objects. This is also

expressed as "be vigilant in thought and remember yourself."

Nigah means sight. It means that the seeker must watch his heart and safeguard it by preventing bad thoughts from entering. Bad inclinations keep the heart from joining with the Divine.

It is acknowledged in the Naqshbandiyya that for a seeker to safeguard his heart from bad inclinations for fifteen minutes is a great achievement. For this he would be considered a real Sufi. Sufism is the power to safeguard the heart from bad thoughts and protect it from low inclinations. Whoever accomplishes these two goals will know his heart, and whoever knows his heart will know his Lord. The Holy Prophet has said, "Whoever knows himself knows His Lord."

Sa'd ud-Din Kashgari said: "The seeker must, for one hour or two or whatever he is capable of, hold onto his mind and prevent thoughts of other [than God] entering." Another description from the *Munahej ul-Sair* has it that: "[*Nigah dasht* is the] guarding of the special awareness and presence which have resulted from the noble *dhikr*, so that remembering of anything other than the Real does not find its way into the heart/mind."

Yet others have written that *nigah dasht* also applies to the time of the *dhikr* itself: "*Nigah dasht* is when the seeker at the time of the *dhikr* holds his heart/mind upon the meaning of LA ILAHA ILLA 'LLAH so that thoughts do not find entrance into his heart, because if thoughts are in the mind then the result of the *dhikr*, meaning presence of the heart/mind, will not manifest." It has also been said, "*Nigah dasht* is an expression meaning the prevention of the occurrence of thought at the time one is occupied with [repeating] the fragrant sentence [of LA ILAHA ILLA 'LLAH]."

Abdul Majid Il Khani said that the meaning of preserving the heart/mind from incoming thoughts is that *they lose their hold on the mind*. In this connection Khwaja Ubaydullah Ahrar said: "The meaning of preserving the mind [from thoughts] is not that the seeker can avoid thoughts at the beginning [of his attempts], but rather that *thoughts do not disturb the attendance and presence*[required for the *dhikr*]. [Thoughts] can be likened to straw which has fallen onto moving water and yet the water is not prevented from its course. 'Abd ul-Khaliq Ghujduwani said: "It isn't so that thoughts never enter the heart/mind, but rather

that at times they do and at times they do not." His statement seems to be supported by Khwaja 'Ala al-Din al-'Attar who reported: "Succeeding with thoughts is difficult or even impossible. I preserved my heart for twenty years from thoughts, after which they would still appear but they then found no hold there."

8. Continued Remembrance / Perpetual Invocation (*Yad dasht*)

Constant awareness in the presence of God. "The complete experience of divine contemplation, achieved through the action of objective love."

Those on the path maintain that when inner love is always present in one's dealings with the world, then one has achieved this mindfulness.

This is the last stage before transformation is completed. The seeker becomes aware that his loss of "self" will be compensated by objective love. The humiliation (abnegation of self) that leads to this stage ceases to touch the seeker for he discovers the unlimited joy that Truth will bring.

Yad dasht refers to the durability of the awareness of the Real in the path of "tasting" (living in the multiplicity of illusion). In the *Rashahat-i 'ain al-Hayyat* it is stated: "Some have said that this is a perceiving/witnessing which is the domination of witnessing the Real in the heart through essential love."

Ubaydullah Ahrar said: "*Yad dasht* is an expression meaning the durability of the awareness of the Glorious Real." He said further: "It means presence [with God] without disappearance."

Regarding the use of the term for the period of the *dhikr* itself it has been said: "*Yad dasht* is that which the *dhakir* (person practicing *dhikr*) during the *dhikr* maintains [fully the meaning of] negation and affirmation in his heart in the presence of the Named."

Khwaja Ubaydullah Ahrar has described the principles five through eight as following each other in this manner: "*Yad kard* (Remembrance) refers to the work of invoking/remembering. *Baz gasht* (Returning) means turning to the High Real in the manner that when saying the fragrant sentence of the *dhikr* the

seeker follows this in his heart with "God you are my true goal!" and *nigah dasht*(Attentiveness) is the holding on to this turning [to the Real] without words. *Yad dasht*(Recollection) means constancy/firmness in [the holding on of] *nigah dasht* (Attentiveness)."

9. Awareness of One's State of Mind / Time (*Wuquf-i-zamani*)

Baha ad-din Naqshband said that this consciousness is the maker and guide of the disciple. It means to be attentive to one's state of mind at any given moment and to know whether it is a cause for giving thanks or for repenting.

It means: To keep account of one's temporal states. To distinguish presence, *huzur*, from absence, *ghaflat*. Baha ad-din described this as "self- possession" or "mindfulness." He added that one should always be grateful when one returns to a state of presence.

In *wuquf-i-zaman* the seeker remains constantly aware of his changing states. Baha ad-din Naqshband explained: "*Wuquf-i-zamani* is the work of the traveler on the Way: to be attentive of his state, and to know whether it is a cause for giving thanks or for repenting, to give thanks while feeling spiritual elation, and to repent while in spiritual dryness or contraction."

He also stated: "The foundation of the work of the seeker has been established in the awareness of time [exercise] as seeing at each moment whether the perceiver of breaths is [breathing] with presence or with forgetfulness."

Maulana Yaqub Charkhi, in his *Explanation of the Names of Allah*, said: "Khwaja [Naqshband] instructed that in the state of *qabz* (contraction) one should seek God's forgiveness, whereas in the state of *bast* (expansion) one should offer thanks. Close observation of these two states constitutes *wuquf-i-zamani*." *Wuquf-i- zamani* of the Naqshbandi path is equivalent to the term "*mohasseba*"(keeping account of/close observation) used by other Sufis.

Jami, in the *Resalah-i-nuria*, said:"*Wuquf-i-zamani* is a term meaning the keeping account of the times one passes in [a state of] dispersal (*tafriqah*) or collectedness (*jam'iiyyat*)."

10. Awareness of Number (*Wuquf-i-adadi*)

An expression meaning the observation of the number of individual repetitions of the *dhikr*. Jami said: "*Wuquf-i-adadi* is the observation of the number of *dhikrs* and of whether this [observation] yields results or not." According to Baha ad-din Naqshband, "The observation of the number of repetitions of the *dhikr* of the heart is for gathering thoughts/mental activity which are scattered."

According to Khwaja 'Ala al-Din al-'Attar, "The important thing is not the number of repetitions but rather the composure and awareness with which one makes them."

According to Baha ad-din Naqshband, this awareness is the first stage of entry into the spiritual world.

This could also mean that for beginners, reading about the achievements and states of consciousness demonstrated by those advanced in this practice would be helpful, since in reading about another's state of nearness, one acquires a certain quality of inner inspiration.

For advanced disciples, this technique, which facilitates the initial stages of acquiring inner intuition and inspiration, brings a consciousness of the unity of diversity:

This diversity and proliferation is all but a show, The One is manifest in the all.

Diversity, if you look with open eyes, is naught but unity. No doubts for us, though there might be in some minds. Though appearance is in numbers, the substance is but one.

(It should be noted that inner inspiration, that understanding which brings the practitioner and people on the path closer to higher teachings, comes through divine grace and is not due to mind discoveries. "Knowledge comes from grace. The difference between divine inspiration and divine knowledge is that divine knowledge comes through internalizing the light of the Essence and the divine attributes, while divine inspiration is gained through receptivity to inner meanings and those types of instructions which manifest within the practitioner.")

11. Awareness of the Heart (*Wuquf-i-qalbi*)

The heart becomes aware of God. This marks the awakening of divine love. The individual becomes aware that his existence is an obstacle to his final transformation and he no longer fears to sacrifice it because he sees for himself that he will gain infinitely more than he loses.

Wuquf-i-qalbi has been described as having two meanings. One is that the seeker's heart in the midst of the *dhikr* is conscious and aware of the Real. On this point Khwaja Ubaydullah Ahrar said: "*Wuquf-i-qalbi* is an expression meaning an

awareness and presence of heart toward the Most High Real felt in such a manner that the heart feels no need of anything except the Real." This meaning is similar to that of *yad dasht*.

Heart consciousness means heart's resting with the Beloved, as if nothing and no one else existed.

The other meaning is that there is awareness of the heart itself. In other words, the seeker during the time of the *dhikr* is attentive to the cone-shaped heart which is the "seat of subtlety," and prevents it from becoming unaware during the saying of the *dhikr*.

Baha ad-din Naqshband did not consider it necessary to hold the breath during the *dhikr* as is done in some *tariqas*, even though he considered that practice to have its benefits; nor did he consider essential the *wuquf-i-zamani* and *wuquf-i-adadi* (awareness of time and awareness of number). But according to the *Qodsîyyah* he considered "the observance of *wuquf-i-qalbi* the most important and necessary because it is the summary and essence of the intention of the *dhikr*."

Like an expecting mother-bird, sit watchfully on the egg of your heart, Since from this egg will result your drunkenness, self-abandoned, uproarious laughter and your final union.

This description of the Eleven Principles is compiled from a number of sources, including:

- Introduction to the *Qodsîyyah* (Holy Sayings of Baha ad-din

Naqshband), Edited and annotated By Ahmad
Tâhirî `Irâqî. Tehran, 1975.

- Molana Fakhreddin Vaaez Kashefi. *Rashahat-i 'ayn al-hayat* (Trickles from the Source of Life), Volume I, Nuryani Charitable Foundation, Tehran 1977.
- Hasan Shushud. *Masters of Wisdom of Central Asia*,. Moorcote, Yorkshire: Coombe Springs Press, 1983.
- J. G. Bennett. *The Masters of Wisdom*, Santa Fe, New Mexico: Bennett Books, 1995.

When Hazrat Shah Naqshband was a young man, he went to Makkah to perform his obligatory pilgrimage. When he arrived, he was met by Hazrat Khizr (may Allah be pleased with him), who blessed him with his teachings and granted him a new cane as a gift. In Bukhara, this cane grew into a beautiful tree that gave shade to the area around Shah Naqshband's tomb for hundreds of years.

Biography of Hazrat Shah Kalimullah Shah Jahanabadi



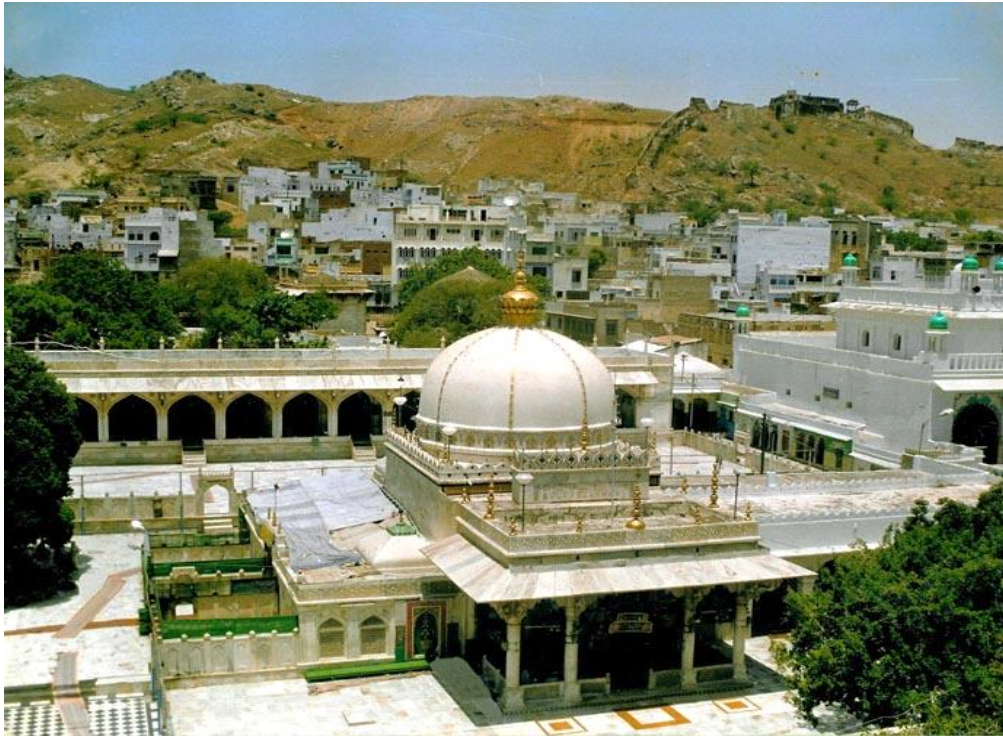
Mausoleum of Hazrat Shah Kalimullah Shah Jahanabadi

Translated by
By Mohammed Abdul Hafeez

The verse Fateha (The opening)

It is difficult Your praise and hidden Your virtues
You are visible there and You are in everything
Every particle, you created from beginning to end
You are Sustainer of this world and in other world
You are Lord of the worlds and forgiver of worlds
You are kind and Your favor is there for all persons
For pious persons, You are kind and merciful to all
Your favour and much kindness is there for all
You are the owner who settles deeds upon death
In your kind hands the penalty and a prize is there
All our worship is for You Oh Lord of two worlds
All slaves big or small belong to you from the origin
For our needs, your personality is and must for us
You give all one who calls you as You are a helper
Guide us right path on which path who went away
With Your graces and went away on such right path
There will be no such way, which is ignored by You
Which misguide persons in the way due to your anger
This is the prayer of your slave and you kindly accept
Caller's prayer as you are the owner of the 2 worlds.

The genealogical branching



The mausoleum of Hazrat Khaja Moinuddin Chisti

The genealogical branching

Oh Allah have mercy upon me due to your magnificence
 Have favour and mercy upon me for sake of the prophet
 To open secret of the soul for sake of Hazrat Ali Ibn Taleb
 To keep away problems for the sake of the Shah Khaibar
 I bring the name of the helper Hazrat Hasan of Basra
 For sake of the Hazrat Abdul Wahid who is well known

Have mercy upon me due to Syed Khaja Tufail Ibn Ayaz
As well as for the sake of the ruler Shah Ibrahim Balqi
Have mercy upon me for sake of Hazrat Khaja Huzeafa
Have mercy upon me for sake of Hazrat Bu Habri Basri
For sake of Khaja Mamshad give pleasure to my heart
As well as for the sake of Khaja Abu Ishaq have mercy
Have mercy upon me for the sake of Mohammed Chisti
For the sake of the truthful person Khaja Abu Yousuf
Help for kind sake of Mahmud Haq and for Haji Sharif
And for sake of our great leader Khaja Usman Haruni

By Fatima Ather
From Chiragh-E-Chist

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Preface

In this book translation of episodes from the Urdu edition of the E-book Biography of Hazrat Shah Kalimullah Jahanabadi by is added by me upon its translation into the English edition and this book is well known and this is a famous Urdu book which is written by Khaliq Ahmed Nizami and who wrote this book in the Urdu language and which is translated by me into the English language for the first time. And I have given its title as .” Biography of Hazrat Shah Kalimullah Jahanabadi.”

These episodes have been translated by me into the English language from the above old book of the Urdu language and in which there are available some great achievements, as well as his commands and the teaching of the Hazrat Shah Kalimullah Jahanabadi.” And who holy saint in the area of Delhi (Jahanabad) during his life period he was engaged in teaching preaching of Islamic religion and such details which are not yet known to the general and special persons, are added in this book and which are available in a very interesting style so, for this reason, the readers will find great interest and attention in this matter.

Due to the above facts and details, if the readers will start treading the first page of the book and will not stop reading till they will reach this book’s last page as some interesting events and as well as other great details and endeavors of the holy saint is added in this book and this holy saint was passed away from the world many centuries and years ago.

Even though this is a small book, but due to its importance, it is so great due to the coverage of many interesting events and positive information so it is like an ocean of knowledge and information of the prophet who was passed away from the world upon doing his great endeavors and many hard tasks for the teaching and propagation of the Islamic religion and the work of Islam and which he was done in the Arabian area so this book is a great book and it will present the ocean of knowledge for the guidance of people towards the right path of Islam.

To write about this great holy saint of the Delhi area and his great endeavors is not only it is difficult and but it is a very hard task. He was the pioneer of the Islamic religion in Arabia and he was not only a great pious personality in the area of Arabia and he was also a great and well known and as well as famous the last prophet of Allah so, in brief, but he was also a great holy saint of Allah of his time in the Delhi region and in all other parts of India.

For a long time, he was engaged in religious discourses, sermons, and training of the people and he did also many great endeavors for the preaching and propagation work of Islam in the Delhi and around Delhi region, and also there was no such personality during his time in the other parts of India.

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Biography of Hazrat Shah Kalimullah Shah Jehanabadi



Mausoleum of Hazrat Shah Kalimullah Shah Jehanabadi

Translated by
Mohammed Abdul Hafeez

In the praise of Hazrat Shah Kalimullah Shah Jehanabadi



Mausoleum of Hazrat Shah Kalimullah Shan Jehanabadi

Oh Shah of Delhi you are master of the world
Your position is higher among all holy persons

Your status is great as you are master of the world
You have given status to Islam at the higher level

You are great as you are among the holy persons
You are the world king and all are your servants

You are on the right path of Allah and prophet
 So you are the great Sultan of all holy persons

It shows that you are on the right path of Islam
 And for sake of Islam, you have tried very hard
 May Allah increase your status of the holiness
 There will be success to you for this reason
 Oh Sultan your name is famous and known
 Your influence is the higher and very great
 Oh, Shah of time, Hafeez is your old servant
 So do not forget her wishes and the desires
 Kindly give success to your book of biography
 Which is going to be print all over the world
 Oh Shah of Delhi grant wishes of Fatima and all
 As they are on your door of kindness and favor
 We request you to grant wishes oh Shah of Delhi
 So we could not go back empty from your door
 At last give permission to Hafeez to leave your court
 It is sad that still your works not known in the world
 By your book, your works will be known in the world
 And there will be much pleasure and comfort to all

By Mohammed Abdul Hafeez
 E-books author
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Biography of Shah Kalimullah Shah Jehanabadi



This matter is related to the period of 250 years ago when in Delhi (Jehanabadi) there was lived one holy person Hazrat Shah Kalimullah Chisti Dehlavi and there was situated his shrine building in the Khanem Bazaar in Delhi. And which were spring of knowledge and rank of honor and many thousand thirsty persons of knowledge of Allah and as well as the seekers of knowledge of spiritualism who used to visit him and get

excellence among his circle of students and who think themselves as pride and gratification in this matter and Azad Bilgrami who wrote as follows.

“The rich and poor persons used to join in his circle of faith and hear the meaning of the religion and its application of the worldly matters and for success in the life.”

The status and position of Shah Sahib were much great and higher. So people used to pay him much respect and honor. There is a statement of the author of the book Masar Karam that “In the knowledge of wisdom and NAQLI is to reveal knowledge and the source comes from the Quran and the Sunnah. AQLI is conventional knowledge, who combines both because he wants to have a soul in our education. Even in the West, they started to realize that education alone without soul and ethics would have its drawbacks. Naqli, which were most higher level and the matter of reality and knowledge of Allah and his status was higher and an eminent position.”

The occupation of his family members was building constructions and for him, Allah was allotted him for the building of the hearts of the persons as per the saying of Azad Bilgrami.

“Shah Sahib has ignited the lamp of teaching and advice at the time when the Muslims of India were passing from dangerous and horrible critical time.

When at that time sun of the Mughal rule was ending in the whole over India. There was prevailed the color of the downfall on the Muslim nation and the life was turning into intoxication and each and every person was in an unconscious condition in the worst condition and so intoxication was found in the

condition of the worst and in bad shape. The greatness of the Delhi Kingdom was declining day by day. And in the provinces, there were going to the established independent rule of the Nawab and other persons.

- There was coming of the Maratha army like floodwater toward Delhi side. The rule and power of the Muslim rulers were going to end in Delhi and other places. And there was no more soul of the religion at that time. And if there was find the religion then it was full of the warp and woof, texture, structure of the superstitions.

During this period of downfall and breakdown, he was tried to revive the national status and spread the phrase of the reality at that time in India. And which is has an important place in the Islamic history of India. And he knows well the difficulties of the time and he was watching the speed of the time but he was not losing his courage in those circumstances. And he was saying in his calls that to the propagation of the phrase of the reality and to spend time and wealth in this matter.

The details of his mission work of Islam which is found in his letters*. But it is regretful and sad that those letters were not studied from that aspect. And for this reason, the people are not unaware full details of the mission work of the Shah Sahib in this matter. In this subject, there will be discussed about endeavors of the mission works of Islamic activities of the Shah Sahib as well as there were be talking about a different aspect of his life in the light of his letters.

Brief life details: Hazrat Shah Kalimullah was born on the 24 Jamad Al Thani in the year 1060 Hegira corresponding to 1650 A.D.

And he has complete knowledge of manifest in Delhi. And then he went on the Hajj pilgrimage to Makkah and in Madina, he was met with Hazrat Yahiah Madni and he was much affected due to his holiness and knowledge and excellence as such that he became his disciple there and after a stay of some days in Arabia he was returned back to Delhi.

*With me there are three books of the collection of his letters are available. One is a handwritten book copy and the other two are printed books and on the handwritten book copy, there is no mentioned year of writing. The One book which is printed by Yusufi Printers Delhi in the year 1301 Hegira and the other book is printed by Mujtaba Printers Delhi in the year 1315 Hegira. And in this article, I have quoted references from the copy of the book which is printed in the year 1315 Hegira. (From letter number 21 on the page number 26 and letter number 125 on page number 93)

He was settled down in the Khanem Bazaar in Delhi. And he has started teaching and advice work from his house. Slowly rich and poor all persons have become his devoted for him. And all of them have joined in his teaching meetings.

Shah Sahib had with him a wealth of content and trust. And he used to pass his life in poverty and scarcity. But he will not use to extend his hand against any person for his needs and

requirements. What is the meaning of offering of the rich persons with him.? And as he will not accept even documents of estate and properties from wealthy and rich persons. The author of *Takmila Auliya* has stated that “ In the property of Shaikh there was one mansion with him. And its monthly rent was Rupees was 2.50 only. In this meager monthly income, Shaikh used to pass his livelihood. And for a monthly rent of the 80 Paise, he was taken one house in Delhi and he will spend Rupees two for house expenses in a month.

Sometimes it was happened in the time of starvation and in other emergency conditions that in this meager monthly income which was not enough for him and there was no possible livelihood for this reason. So he became in the debit of the loan amount. In one letter he was written to Hazrat Nizamuddin Aurganabadi that “During this year there was a scarcity of the rain and there was prevailed starvation. And as well as there were expenses of the guests in the house and for this reason, there was the cause of loan amounts to me. (From letter 19 and page number 21).

But in spite of that Shah Saheb did not accept any help from the King of the Delhi Kingdom. But his dignity and majesty of the contented and of self-respecting did not allow him to ask a question for anything from anybody. The genealogical masters of Shah Sahib did not allow asking of needs from anybody. King Faraq Sair ruler of the Mughal Kingdom tries his best to give some amount to him from the charitable trust of Baital Mal. But every time he did not accept his offer of help in this matter.

· The author of the book *Takimila Sair Auliya* wrote that “ King Faraq Sair many time has done his try to accept some amount

from the charitable trust of Baital Mal (charity fund, exchequer, public treasury, public treasury or exchequer) but he has replied him that “He is not in need of amount.” Then the king asked him to accept one mansion for his living. And he told him that “ There is no need of it.” Then the king requested him that “ If there is permission then the sincere will visit your house to have the blessing of kissing your feet then he told the king that “ You are a shadow of Allah and under your shadow, I engage always in praying for you. So there is no need for this matter. But there will be harm to this slave person.”

Shah Sahib had manners of tolerance and was a cheerful person. When any person thinks about his anger then he will write to that person will a letter of regret then he will write to him the following couplet of Urdu poet Momen and he will become like a living picture of this couplet and couplet’s translation and interpretation is as follows.

If respiration may stop due to much injury
But I will not angry and fury with anybody

In the book *Zikar Asfia* well known and famous as *Takimila Sair Auliya* written by Khaja Gul Mohammed Ahmedipur on page number 385 printed by Razvi Printers Delhi in the year 1312 Hegira.

He will not be angry with friends and who oppose him. But upon his tongue will become like Hazrat Khaja Nizamuddin Auliya, and

there will be on his tongue the couplets of forgiving and overlook in this matter like as follows.

Like every thorn will not be for the enmity purpose
Without the thorn, the flower will be not flourish

In the last days of his life, Shah Sahib was suffering from Naqras (gout, a painful disease of joints) disease and joint pain illness. In one letter which has written at the age of 78,79 years, he said that “ The illness of Naqrs (gout, a painful disease) and joints

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1. In one of his letters addressed to Nizamuddin Sahib he mentioned that “Afterward Shah Sahib was mentioned that one mansion of two-story from the King Ziauddin of the Delhi Kingdom situated in Bazaar Khanem was allotted to this fakir in which there was one hall, two rooms, and one well and one cooking place was in it. (Page number 64 and 81)
 2. On the tongue of Hazrat Nizamuddin Auliya who used to say such couplets as per reference of books *Sair Auliya* and *Mir Khurd* on page number 620 (Urdu Lahore).
 3. In this letter he has mentioned that he was 82 years as per letter number 192 and page number 125.
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pain which crossed its limits and there was used to find on the left hand and right side and knees were swelling and I am on the bedridden since four months. These days I can go out of the house with help of a person like a lame person. And praying by dry ablution by sitting posture.”(As per letter number 195 on page 93).

In spite of such above illness problems, he engaged himself in the teaching and propagation of phrase of reality. And in such a condition, he used to send letters and give the necessary instruction and advice to his caliph and disciple Hazrat Nizamuddin Aurangabad.

Shah Sahib left this mortal world on 24 Rabil Awwal in the year 1142 Hegira. And his mausoleum of light is situated there in between the Central (Jamia) Mosque and Red Fort in Delhi and his date of chronogram is found in the couplet written by Ghulam Sarwar.

Books: Shah Sahib was not only a great holy person but also he was a great scholar of his time. And he has left behind the good stock of books. And from which it can be known his knowledge and excellence. He has written one great book of exegesis of Quran in the Arabic knowledge. As well as he has written many other books on Sufism.

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1. In the letter collection book compiled by Mohammed Qasim Kalimi on page number two he has written that till his last period of life he was worked hard and in eloquent endeavors for the guidance of mankind and propagation of reality of phrase.
 2. Azad Bilgrami wrote the death year 1143 Hegira, in book *Qazinatal Asfia* in the first volume on page 495 and it is written 1142 Heigra and Mohammed Qasim Kalimi in the preface of the letters book was mentioned his death year 1142 Hegira.
 3. The book *Qazinatal Asfia's first volume* on page 495.

The books written by Shah Sahib are as follows.

1.Ashra Kamala 2.Sawasabil 3.Kashkul 4.Muraqa 5. And Shah Sahib was also written one more book Rade Rafaiz.

· Among all books of Shah Sahib's Kashkul Kalimi is famous and well known.

The Sufi persons who were coming later used to consider this book as a constitution of deeds and actions. Even Shah Sahib was written at the beginning of the book as follows.

“This is such Kashkul (meaning of the Kashkul, beggar's bowl, or a book containing writings collected from different sources) in which morsel give nice strength to the divine softness (Rabbani). And give power to the soul of Naqars (difficulty of breathing) in the body of unreal Islam and which will spread soul of the real Islam and to the nature of dead persons and also it will give eternal life and it will give the divine cure to the patients of sensual desires.

From the book of *Kashkul*, it is known that Shah Sahib who used to advise his special disciples for the correction of the soul and progress of spiritual benefits to reading this book for this matter. And in one letter Shah Sahib written that “For good company and for the right path this book is collection of guidance and will give courage and guide for the endeavors of the remembrance of Allah. (Letter 126 on page 94)

Letters: In addition to the above books Shah Sahib also left his letters after him. And its collection was published by name of Makutabt Kalimi and this book is very important in many aspects. In which there will find a live picture of the Shah Sahib at one side before our eyes and at another side, there will be a known complete map of his endeavors of teaching and preaching of the Islamic religion. Shah Sahib's sincere endeavors of the preaching

of the phrase of reality and his untiring works of the progress of the Sufi chain of Chisita. Among the army personnel and in the general persons his trials and endeavors for the spiritual education and training and all details and the information which can have from letters of the Shah Saheb.

There is a total of 132 letters and all these letters were written to his disciples at different times. Shah Sahib was written letters more than 100 to his caliph and disciple Hazrat Nizamuddin Aurangabadi in the Deccan. And the remaining letters he has sent to Moulana Mohammed, Daya Ram, Abdul Rasheed, etc. The letters sent to Hazrat Nizamuddin which are very clear and in full detail and which are in reality are the soul of the collection book of the letters.

As most of the letters were sent by him to Hazrat Nizamuddin so if there will be added some information in this matter which will be not wrong.

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1. Takmil Sair Auliya on page 81
 2. Kashkul Kalimi page 2 printed by Mujtabai Press in the year 1864 A.D.

Biography of Hazrat Shah Nizam Uddin Auliya



Mausoleum of Hazrat Shah Nizam Uddin Auliya Aurangabad

Shaikh Nizamuddin was a dear disciple and caliph of the right way of Shah Sahib. There is no information available about his native place. In the book Takmila Sairauliya, Qazinatal Asfiya, and Manaqab Faqriya it is written his native place in the Porab area. And from where he came to Delhi to obtaining and completion of the knowledge of manifest. In Manaqab Faqriya it is written that when he heard great fame and name of Hazrat Shah Kalim

Ullah and for this purpose of learning the knowledge of innermost he went into the service of the above great Sheikh of his time and he reached his shrine. At that time the Sama (ecstasy) session was in progress at the shrine of Hazrat Shah Kalimullah and as per his instruction all doors were closed there and outsiders were not given permission in this matter.

Hazrat Shah Nizam Uddin went to the shrine building and knocked on the door so the Sheikh asked his servant to go out and see who is there at the door.? The servant watched that one stranger person was standing there and he asked his name and went inside of the building and inform the Sheikh all details in this matter. So upon hearing the details the Sheikh asked him to bring that person inside. So for his un-usual routine and behavior and for this reason, all disciples were surprised in this matter. So the Sheikh clarified in this matter that from this person and from his name there is a smell of friendliness is coming so for this reason he is not the strange person.

The Sheikh met with him with special sincerity and love and he has accepted the responsibility of his training of knowledge of manifest (Zaheri).

For a long period of time Hazrat Nizamuddin who was lived in the service of the blessing of Shah Sahib. One day Shah was stood from the meeting place and came to the corner of the floor then at that time Nizamuddin took sandals of the Shah Sahib and placed them in his service by cleaning with his hands. And Shah Sahib liked very much the action of the service of Nizamuddin. And by the look of perfection of love, he told him that "Nizamuddin whether you came to us to get knowledge of the manifest or benefits of the innermost which are good and most

better.” Then Nizamuddin recited soon one couplet of Persian language in his service and its meaning and interpretation is that “I have surrendered to your service and you know well details in this matter.”

Upon hearing this couplet Shah Sahib was able to remember the glad tiding of his spiritual master Yahiah Madni on one occasion he told him that “One person will come into his service and recite the above couplet and he will become the owner of the connection. And from him, there will be much progress to the chain of Chistia.” And so Shah Sahib was understood well in this matter.

From that time Shah Sahib began paying much attention and care upon him. He was given much interest in his special teaching and training work. When the work of teaching and training was finished then Shah Sahib sent him to Deccan. This was the last period of the rule of King Aurangzeb. And in India center of gravity of the politics was shifted to South India from North India. The king, of the royal family and most of the army personnel were migrated to the Deccan area. The importance of North India was declined less comparing to South India. Lahore, Delhi, and Agra were lost old greatness and fame. And all things were kept and put under lock.*

This was a critical time in the history of Muslims in India. And Shah Sahib has recognized the call of the time. And he sent his dear disciple to South India for teaching and preaching as well as reformation work. Shah Sahib has written these details in one of his letters addressed to Hazrat Nizamuddin which is as follows. “You were given by Allah saintliness of the Deccan region. You perform this work fully. I have written you before that to go in

the army. But now I give you instruction that where you there then engage in the work of propagation of the phrase of reality. And spend your life and wealth in this endeavors.” (Letter number 21 on page 16).

*Masaer Alamgiri on page 383

By reading the letters of the Shah Sahib it was known that Hazrat Nizamuddin went to the Deccan region with the royal Mughal army. And some period of time he was moved to the Deccan region with the royal army. His letters were sent and received to him by the royal army personnel. And so for this reason in one of his letters Shah Sahib gave instruction to Hazrat Nizamuddin to write the information of the Deccan with much care and attention. (Letter No.51 on page 48) and in the letters, there is find mention of the royal army in many places in his letters.

So as per the instruction of his spiritual master Shaikh Nizamuddin for a long period of time he was worked on the reformation and propagation of Islam in the army in the Deccan region and his endeavors in this matter were become successful and fruitful. And for this reason, army personnel became his devotees. And Hazrat Kalimullah Shah has written in this matter in his one letter which is as follows.

“The army personnel were benefitted in his service and so for this reason they used to give him much respect. (Letter 16 on page 22)

Due to the writing of the briefing of the information of the Shah Saheb’s relation with army personnel here we did not have noted down more details from his letter number 80 on 60 page and letter 1 on page 7.

In letter No.45 on page 44 it is mentioned that Shah Nizamuddin who was stayed at many places in the Deccan area. And in this letter, it was known that he also stayed in Bijapur for some period of time.

In the book *Maktubat Kalimi* it is known that when he has left Delhi for Deccan then he stayed some period of time in Bijapur.

As per the geographical location and historic center is Burhanpur so for this reason Shah Sahib was given the advice him to make Burhanpur his native place*. But as per the will of Allah, he could not stay in Burhanpur and he came to Aurangabad and was settled down in this famous city of Aurangabad. And the spiritual master was written in his letter that “Khaja Abdul Latif was informed me that you have gone to Aurangabad. And there is a worry for not receiving a letter from your side and it was known that the place of your residence is not yet known.” (Letter No. 52 on page No.48).

At last Shaikh, Nizamuddin was settled down in Aurangabad and he has ignited the lamp of teaching and preaching there so

for this reason the king and general person became his devotees like a mote. At one side there was a rush of the general persons at his shrine building and at the other side Nawab Gaziuddin Bahadur and Nizam Asif Jah first who paid gift of devotion and offering in his service.

*For history details of Burhanpur see Maqzan monthly issue of August 1908 by Moulana Saeed Ahmed Maharvi on pages 28-34)

*Shaikh Nizamuddin died in the year 1142 Hegira at Aurangabad and his tomb of light is situated there.



Mausoleum of Hazrat Shah Nizamuddin

*It is mentioned in Manaqab Faqria that there were more than one thousand disciples of Shaik Nizamuddin and among them, most of them were famous persons of status and perfection. (Takmil Sair Auliya page 94).

Endeavors of Shah Kalimullah for the preaching of Islam

Endeavors of Shah Kalimullah for the preaching of Islam are well known and from his letters which are written by him. In his letters, there are heard beats of uneasiness and anxiety of his heart and in his letters, he will write to every disciple the advice of the preaching of the phrase of the reality. And he used to said in this matter by his voice in loud and cry.

1. To spend life and wealth in this cause.
2. For the favor of this world and other world and to leave the luxury of the life.

His sensitive soul wants to see Islam throughout India at the level of progress and development very much. His thinking of Islamic message and he wants to reach his call to the ear of the nation. And he was anxious in this matter. And he wants to say this message to the disciples repeatedly.

In the letters, he has written about many other things repeatedly for the expansion of Islam and increase of the persons of the remembrance of Allah.

In the letters he will write many other things and which he will repeat it at many times. Which are as follows.

1. To spread the phrase of the Islam from east to the west. So that the reality of Islam should flourish.

2. Spread of the phrase of reality and so that there will spread the light of the Allah and which will bring the light of the guidance to the infidels.

· In his heart of restless condition which is hidden one sentence that “There should be spread Islam from east to the west in its reality.” In this tune, his life is passing in this way.

· He was in Delhi but a system of the teaching and propagation of Islam in Deccan was being done under his instruction. He was watching the un-favorable condition. But he has faith in Allah. And there was his belief upon Lataqnatu (don't be disappointed).

When he will see the materialistic life of wealthy persons then his heart will be concerned in this matter. And he will worry and said the following.

1. To clear the filth of the world from the hearts of the people and take back them to the other world.

2. To show guidance to sincere persons from the love of the world.

3. To decrease the love of the world among the people of the world.

When he will hear about the people's luxury life and life of the soul pleasing then he will say by crying that “Oh friend this world is no place to pleasure of the soul and comfort and rest of the human body.”

He has stated the reward of the teaching and propagation as well as the invitation of the phrase of reality in his force-able words.

He has such passion for propagation of the phrase of reality that upon receiving the news of the sanction of royal Mansab (office) to his disciple then he has written him that “ Oh brother do not have pride for the sanction of royal office but it good to have endeavored for the teaching propagation of the phrase of reality.” And he draws his attention which is the real aim for the teaching and propagation of the phrase of reality.

He has his wish and desire that all his disciples should be ready for the teaching and propagation of Islam and as well as endeavors for the phrase of reality. And he used to give his caliphate for this reason.

One time Hazrat Nizamuddin has recommended the reward of the caliphate for one person then he said that unless and until there will be no grip one by the waist for the teaching and propagation of phrase of the reality then what is the use of caliphate.?

A number of times there will come on his tongue to work for the teaching and preaching of Islam and for the revive of the Islamic religion. And this was the aim of our holy persons who passed away from the world. It is no good for negligence in this matter. He has written to his disciple Mohammed Ali that always engages in the endeavor of the teaching and propagation of the phrase of reality like the ancestors who did this job on a priority basis.

He use to explain excellence for reviving of Islam and propagation of phrase of reality as this work belongs to the

willingness of Allah as well as this was special work of the prophets.

In one of his letters, he has mentioned this work as Kar Buzrug (a great work).

1. Hazrat Moulana Mohammed Ilyas Kandhalavi who established the reformation and propagation center of Islam in Nizamuddin area in Delhi and the work is being done on this line. The important aspect of the movement of Moulana Ilyas is that the teaching and preaching work belongs to the special work of all prophets of Allah. Even though prophethood was already ended but the work of teaching and preaching work of the prophets did not close down.

Due to the continuous work of Shah Sahib and constant endeavors which was blow new soul in the disciples and Shaikh Nizamuddin was followed the instruction of his spiritual master. And he was getting soon success in this matter. And when one disciple of Shaikh Nizamuddin, Noor Mohammed came to Delhi with his letter then Shaikh Kalimullah first asked with him about his teaching and preaching endeavors. And he has looked at the endeavors of Shah Nizamuddin with a look of appreciation in this matter. And he has sent him one letter with his instruction for the teaching and preaching mission in the Deccan area.

There was a good effect of the endeavors of Shah Nizamuddin in the Deccan and a large number of people were coming into the fold of the Islamic religion. But some people were afraid to

declare the new faith of Islamic religion due to their fear of the tribe people. But they were firm in this religion of Islamic faith.

Shah Kalimullah has written in one of his letters about Daya Ram and other Hindus who were accepted Islam but did not declare Islam due to fear of the tribe people they were hiding their belief in this matter. As well as Shah Kalim Allah did not like that after acceptance of Islam one person should hide his faith. And upon his death, there should be performed rites of the Hindu people.

From the above letter of Shah Kalim Allah, it is known that how his endeavors were successful in the Deccan area, and in that letter there is mention of one person and his name was Daya Ram and who was hiding his new faith of Islam due to fear of the tribe people. And in another letter it is mentioned that Daya Ram's Islamic name was Faiz Allah and which was given by Shah Kalim Allah.

It is known that Daya Ram wrote few letters to Shah Kalim Allah due to fear that there may be disclosed of his new faith of Islam. In this matter, Shah Kalim Allah has written in his letter on this matter and was mentioned the above details.

He was advised to Daya Ram about the benefits of sending blessing on the holy prophet and also he was instructed to read some books of mysticism in this matter.

System of teaching and training of Shah Kalim Allah: Shah Kalim Allah has established a system for teaching and training of the disciples and which was perfect and complete. He was used to watch the persons strictly to whom he has appointed on the work of preaching and reformation work and he used to ask from them information a number of times in this matter.

He was staying in Delhi but the system of his education and training was working in the Deccan under his guidance. Even for simple matters, he used to send his instructions. And it was the condition of his disciples that without his permission they will not put down their step further. And in his one letter he was written that there will be no mercy of Allah for the step which is put further without permission and where is permission is there then there are manners in this matter.

In sending letters he was much regular and if there will delay in receiving a reply from anybody then he will feel much worry in this matter. And if he will find delay then he will write in this matter.

He desires a letter, not in formal type but he wants letter should have complete details and events as well there should cover details of time schedule. So that it is known in which work the time is used. As well as it is known that how the allotted duty is being done by the persons.? With Shah Sahib, there is the success of the reformation is depend upon the full watching of the disciples. There should be a prepared program for the disciples of loneliness and in public. He used to instruct time schedule and as well as to follow the rules and regulations. Usually, he will ask the disciple about the time schedule. And upon knowing its details he will be satisfied in this matter.

If the caliphate will not write to him about his schedule then Shah Sahib himself will write in this matter. If anybody will not follow the schedule of timing then he will write him clearly in this matter.

Some time Shah Sahib used to fix the schedule of the disciples by him. In one of his letters, he has mentioned the schedule of the program of the individual persons from Fajar prayer up to the night as well as supererogatory program details. Then afterward he will divert the attention of the disciples and caliphs towards the congressional program.

1. For the personal study he will advise to the disciple's Hadith (a collection of traditions containing sayings of the prophet Muhammad which, with accounts of his daily practice (the Sunna), constitute the major source of guidance for Muslims apart from the Koran.), Fiqa (the theory or philosophy of Islamic law, based on the teachings of the Koran and the traditions of the Prophet.), manners, Sufism, biography, and history books. Some of the above of the category books are as follows.

1. Tadhkiratal Auliya of Farid Eldin Attar
2. Nafhat Anas Moulana Jami
3. Manazal Sairin
4. Rashat Naqshbandia

Shah Saheb also used to watch relations of disciples and caliphs among them. If as per human nature there will find any differences and disputes among them then he will try his best to solve such differences and problems as soon as possible. He will advise in this matter and so that there will be no disturbance in the system of his work.

Shah Sahib who has mentioned in one letter that one of his letter as the constitution of his program and in which he will mention synopsis of instruction of rules and regulation. At the

beginning of the constitution of action, he was written as follows.

And after this, he has mentioned the following rules.

*1. The aim in this matter should be for good.

2. For good there should be used sincerity and correction of intention.

3. For the rush of the public should be thanks to Allah.

4. If there will be found victory amount then it should be distributed among all persons. And it should think that day good if on that day if the victory amounts will not found.

5. The issue of Wahidat Wajud (Sufi metaphysics is centered on the concept of waḥdah "unity" or tawhid. Two main Sufi philosophies prevail on this topic. Waḥdat al-wujūd literally means "the Unity of Existence" or "the Unity of Being." Wujūd "existence, presence" here refers to God.)which should not be discussed with each and everybody but it should be discussed with persons of worthiness and eligibility.

6. There should have relations both with Hindus and Muslims so that Non-Muslim persons should know about the teaching of the Islamic religion.

7. There should be required to create among the disciple's manners and respect. As the companions of the prophets who had manners and etiquette.

8. It is required endeavors by the disciples for the revival of Sunnah (the traditional portion of Muslim law based on Muhammad's words or acts, accepted (together with the Koran) as authoritative by Muslims and followed particularly by Sunni Muslims.) of Islam and finish of the innovation.

*It was an important piece of advice: This was found among ancient Sufi persons who have adopted this rule. And for this issue, there was their faith in this matter that it should not be disclosed before the ignorant persons and which is dangerous. In reality, this problem is very delicate that each and every person will not be able to understand this issue. And to understand this issue there should require much education, knowledge and ability. If this is explained to this issue to ignorant persons then there will be misguidance to them for this reason.

The advice of the preaching: Shah Sahib was always tried for the propagation of his Sufi chain. And in many places, he has written in this matter.

There is an English saying that the food of one person is poison for another. The faith on the issue of Wahidat Wajud (Sufi metaphysics) is centered on the concept of Waḥdah "unity" or tawhid is a must for the progress of the Sufi person for his spiritualism. And for saying in this matter to ignorant persons is the cause of the creation of ignorance and misguidance among them. In those days when this issue was spread among the ignorant persons then at that time there was spread generally misguidance and no religiousness among them. So for this reason Hazrat Mujadid Alif Thani has opposed this issue because it was spread generally among ignorant persons.

Upon giving this advice Shah Sahib was closed a great door of the misguidance in this matter.

One time Shaikh Nizamuddin has asked his spiritual master whether to accept or not accept victory amount.? And Shaikh by

keeping preaching of the religion he has written that if there will be any problem by the victory amount then it should not be accepted. Otherwise, it can be accepted victory amount.

As well as he thinks it is a good intention to accept victory amounts by the earlier Sufi persons who were passed away from the world. When he will be able to know endeavors of the preaching information of the disciple then he will be happy in this matter. And he will pray for him in this matter and he used to say by this endeavors the souls of the sheikhs will be happy. If the sons of the Shaikh will be given treasure then the souls of the Shaikhs will not be happy in this matter against happiness for the cause of the revival of the teaching and preaching of the mission of the religion.

System of the caliphate: From the letters, it is known that there is a complete and strong system of the caliphate and to each and everybody caliphate was not given by him and for it, there were some of his rules and regulations with him. And for which it is compulsory for him to follow it. There will be taken measure of care in giving caliphate to the persons so that it can not reach to incapable persons so that there may not prevail misguidance and darkness for this reason. And these instructions he has mentioned at many places. The rules of his awarding the caliphate are as follows.

1. The aim of awarding the caliphate is for the teaching and preaching of Islam. (Letter 39 on page 39)
2. The details of persons should be sent to the center so that to check eligibility and fitness. (Letter 18 on page 22)

3. The persons of knowledge should be given caliphate as a company of ignorance persons will have effect in this matter. (Letter 47 on page 45)

4. There are two kinds of caliphates 1. Caliphate of Rabbani in the category of Fakir persons 2. Caliphate of Saluki in the categories of the ignorant persons (letter 9 on page 16)

5. After the pledge on the hand it should not be given soon for permission for taking the pledge. (letter 96 on page 74)

Regarding the pledge of women: When Shaikh Nizamuddin has faced such condition in the Deccan then he has requested his spiritual master for his guidance and advice in this matter. So when there was a matter of pledge of women arise in the Deccan.

1. When Shaikh Nizamuddin was awarded caliphate to Mirza Yar Baig then Shah Sahib has appreciated this act in this matter. And regarding his fitness, he was given a good opinion (Letter 6 on page 12)

2. In the letters there is insisting by him at many places in this matter. There was this rule with earlier Sufi masters who were passed away from the world.

Hazrat Farid Uddin Shaker Ganj and Hazrat Nizamuddin Auliya and have considered knowledge as a merit for the selection of the caliphate with them.

When Hazrat Nizamuddin Auliya has received 32 applications for the caliphate selection but he has rejected many of them by saying that in this work there is a standard of the first step is knowledge. (Sair Auliya 195-196)

The Shaikh Nizamuddin was written to Shah Sahib in Delhi in this matter and in reply, it was given an order to accept a pledge from the women. But to avoid loneliness and not to be taken directly pledge by holding the hands as this is illegal to touch of the hands of the strange women.

According to the above conditional rule, Shah Sahib did keep away women from the pledge for the correction of their innermost. But Nizamuddin Sahib after this order also kept women from the pledge for his hesitation in this matter.

So in many of his letters like 78 on page 61 and letter 80 on page 62 in which there is find his advice in this matter to admit the women in the chain and door of teaching and advice which be opened in this matter and there should not be stopped to the women. And there should be general favour in this matter. There is required in this matter such care that strange women should not be touched by hand and which should be treated as illegal.

To follow Shariat Islamic law: About Sufi persons, it is thought mostly that they did not follow Shariat Islamic law by them. This thinking depends upon ignorance only. And mostly it is a level of wrong and misguidance only. The Sufi persons not only follow Shariat law but they think it is a must for the progress of spiritualism. The firm determination in this matter is that the endeavor by leaving Shariat law will be like an impression on the water surface. So Sufi persons who were passed away earlier among which Shah Kalim Allah is there who have repeated this fact number of times in this matter. And he has the advice to follow the way of Shariah Islamic law in many places.

One who does not follow the way of the Islamic law and he will never pass the stages of mystic way and reality.

He used to think of Shariat Law as standard and from it can be known one person's progress and decline of the mystic way.

In letter 95 on page 72, he has mentioned that if one Shaikh has ten perfect disciples with him and each of them has their own style and about them and Shaikh has a good opinion with all of them as well as the general persons think them as good persons. So you have to find among them which person will be good on the day of judgment from all of them. So you have to check among the ten persons who are adorned with Shariat Islamic law with him. And if Allah wills then such person will be superior from all persons. (Letter 95 on page 72)

Shah Sahib has mentioned the relation of Shariat law, reality, and mystic was as follows.

The minaret of reality is the mystic way and the minaret of mystic way is the Islamic law of Shariat. (Letter 110 on page 85)

Shah Sahib afterward he has condemned those Sufi persons who have abandoned Shariat Islam law.

Reformation of the wealthy persons: When Hazrat Nizamuddin was sent to the Deccan area then he became the center of the attraction of all mankind. The rich and poor all persons began coming into his shrine building. When there was an increase of rich people there then he was felt worried about this matter. From the letters it was known his concern and worry continuously in this matter and which he has informed Shah

Sahib in Delhi by his letters. But every time Shah Sahib was written him that he should not ignore them. For endeavors of the revival of nation and propagation then there should not be ignored any section of the society and to impress a rich person is among other prudent in this matter.

Upon the advice of his spiritual master, Shaikh Nizamuddin did not keep away from rich persons. And he began endeavors for the correction of the innermost of the persons. And when he will not find the result favourable then he has written with disappointment to his

Afterward, Shah Sahib has seen when there was an increased number of misguiding Sufi persons then Shah Wali Allah was in forced condition to write advice in this matter.

Shaikh Nizamuddin worked with them continuously for a long period of time and at last, some wealthy persons became his disciples. And when Shah Sahib was able to know about the company of wealthy person and for this matter Shah Nizamuddin was very upset in this matter. All his endeavors in this matter were not successful and for this reason, he want to go to some other place. And in this matter, his spiritual master wrote that "He should not expect too much from wealthy persons. And you could not able make them Fakir or darwesh persons."

And in another letter, he has written that "These wealthy people are not concerned with recital and remembrance of Allah and they are interested in charms and intermittent for the obtaining of the post and estates."

Hazrat Nizamuddin was worked hard with wealthy persons continuously and due to its results at last some persons of this category became his disciples.

When his spiritual master was able to know in this matter then he has written in this matter.

· Then Shah Sahib has written his disciples about their type of contact or relation with kings and courtiers and wealthy persons. And he wants to warn his disciples in this matter. He has written that you must not have many relations with them. So by doing this there will be the effect of disturbance in the work. So there will be many stoppages of the progress of spiritualism. The relation should like acquaintance, the state of being acquainted in this matter as per the method of *Baba Farid Shaker Ganj and details are as follows.

Shah Sahib while sending a copy of the letter of Baba Sahib has mentioned details of the treatment with them with self-respect and un-relatedness. And to avoid attendance at court, flattery, of the kings and which is not liked by Sufi persons.

*This letter was written by Baba Farid to Sultan Balbon of the Delhi Kingdom and which is found in the book Sair Auliya and Akhbar Akhyar.

So for this reason Shaikh Nizamuddin did not have much relation and connection with wealthy persons. And one time Azam Shah has sent him a tray of food items in his present but Shaikh Nizamuddin did not accept it.

Then there was given him instruction in the writing by his spiritual master that to accept or not accept for the sake of Allah only. And in it, there should not be added soul in this matter.

Many persons have done their best and even the king of the time was called him but Shah Nizamuddin did not go in the court.

Sama: Sama (Turkish: *Sema*, Persian, Urdu, and Arabic: - *samā'un*) is a Sufi ceremony performed as dhikr. Sama means "listening", while dhikr means "remembrance". These performances often include singing, playing instruments, dancing, recitation of poetry and prayers, wearing symbolic attire, and other rituals. Sama is a particularly popular form of worship in Sufism.

- There was the practice of Sama meetings always in the Sufi chain of Chistia. The shaikhs of the Sufi chain of Chistia called it spiritual food. In spite of the opposition of the scholars of manifest, they did not leave this system. And in this matter, they have few strict rules and regulations. And which they think it as compulsory in this matter. And everyone high and low, all and sundry are not allowed in the Sama meetings. The strictness of the following of the rules and regulations were as such that once Amir Khusro in the Sama meeting began dancing by raising his hands. Then immediately Khaja Nizamuddin Auliya stopped him in this matter and told him that "You are related to the person of the world. And you are not allowed in this matter."

Gradually the Sufi persons began leaving the rules and regulations of the Sama meetings.

There will be held Sama meetings but there was not find such soul and passion without which the Sufi persons of the earlier

period think it as legal. When Shah Sahib has seen this condition then he has tried to decrease it for this reason.

At present shaikhs did not know raga, the mode in the classical music of the Indian subcontinent, and as well as rules and regulations.

And Shah Sahib used to say it as absurd Sama meetings and at many places he has tried to reduce these Sama meetings for this reason.

He has said he has not liked Sama meetings but did not fix it on daily basis.

He has been advised to spend much time in meditation instead of the Sama meetings. (Letter 7 on page 14).

In many of his letters like 13, 97, 103, and 12 there is his advice for meditation. As he was seeing the condition of the time so he was afraid that there may be defaced of the Sama meetings.

As in personal status, he was not against the Sama. And in his letters, he has added the letter written by his spiritual master Hazrat Yahiah Madini to King Aurangazeb Alamgir which was written on the subject of the Sama meeting.

But conditions have forced him to take strict action in this matter. He used to follow much strictness. So he has written in his letter 94 and page 74 that this is the time when there were spreading effects of the Naqshbandi Sufi Chain very much and there is much their effect on the kings and the kings give respect to their opinions. Shah Sahib when he has seen that there may not happen any bad situation so then there will be done

endeavors for not to have Sama meetings in the places where Naqshabandia Sufi chain's effect is found.

One time King was in Deccan and at that time Shaikhs of Sarhind came to Deccan from the Hajj pilgrimage in the presence of the king. When Shah Sahib was able to know in this matter then he has written in his letter that Sama meetings should be stopped as Shaikhs of Sirhind are with the king. (letter 49 on page 74)

The details of the royal family of King Taimur: All people know well that there was the influence of Naqshabanida holy persons on king Jehangir and on his successor's Mughal kings. And it started from the revival works of Hazrat Mujadid Alif Thani and Khaja Mohammed Masum, Shah Saifuddin, and other holy persons of the Naqshabandia Sufi chain and they had much influence on the Mughal kings which is no need to be mentioned at this place.

Shah Kalimullah has mentioned in some of his letters and he wrote that the effect of influence was not started from King Jehangir but it was started from the time of King Taimur.

The influence on the royal family of Asif Jah: When Hazrat Nizamuddin was sent to Deccan then at that time Nawab Ghaziuddin was present in the Deccan area. Upon hearing the piousness of Hazrat Nizamuddin he has invited him to his residence. But Shaikh by following the practice of the holy persons of his chain did not accept his invitation. When his spiritual master was able to know in this matter then he has given advice to Shaikh Nizamuddin to accept his invitation. (Letter 89 on page 67)

In the letters about Nawab Ghaziuddin and Shaikh Nizamuddin did not find more details than this which were written above. But it is hoped that later Shaikh Nizamuddin went in the presence of Nawab Ghaziuddin and kept his passion of faith.

The family of Asifia has written two books, Ihsan Shamail and Manaqab Fakheria about holy persons of this Sufi chain.

And from the book Manaqab Fakheria it is known that even after Ghaziuddin Khan there was remained devotion with Shaikh Nizamuddin. There is my thinking that Nizamul Mulk Asif Jah First and who was disciples of Shaikh Nizamuddin and about him there is the praise of Azad Bilgrami that “ Amir was a personality of magnificence and dignity. And who was the chairperson of the kingdom and had good administration and higher look and luck. And who work hard from his younger age to older age for the progress and development of the Kingdom of Hyderabad.

Nizam of Hyderabad **Asaf Jah I, Viceroy of the Deccan**

On 11 October 1724, the Nizam established autonomous rule over the *Deccan region* and started what came to be known as the Asaf Jahi dynasty. Subsequent rulers retained the title *Nizam ul-Mulk* and were referred to as Asaf Jahi Nizams, or Nizams of Hyderabad. Nizam remained loyal to the Mughal Emperor, did not assume any imperial title, and continued to acknowledge Mughal suzerainty. He acquired *de facto* control over Deccan and thus all six Mughal viceregal governorates of Deccan became his feudatory.

In 1725 AD, the Nizam in the process of strengthening the province by attempting to control the growing influence of the Marathas in Deccan, the Nizam defeated their forces and prevented them from collecting levies in the Carnatic region that had been agreed by the Former Viceroy in 1719 AD. In 1726 AD Sambhaji II of Kolhapur seek the Nizam arbitration to settle issues with Shahu I of Satara which Shahu declined, thus in 1727 AD the Nizam armies captured Pune and appointed Sambhaji II as Chhatrapati. These valorous acts of the Nizam started an extended series of conflicts with Shahu who uses a Guerrilla warfare technique lead by his Peshwa Baji Rao I, which resulted in the Battle of Palkhed in 1728 AD, Sambhaji II repudiate at the last moment and the Shahu forces surrounded the Nizam, he signs the treaty with Shahu which restored him as a Chhatrapati of Marathas and the right to collect levies in the Carnatic region.

In 1724, Nizam ul-Mulk resigned his post in disgust and set off for the Deccan to resume the Vice-royalty, only to find Mubariz Khan, who had been appointed governor by Emperor Farrukhsiyar nine years earlier, refusing to vacate the post.

Mubariz Khan had successfully restored law and order in the Deccan but he was also disloyal to the Mughal throne making only token payments and dividing plum administrative posts among his sons, his uncle, and his favourite slave eunuchs. Unimpressed by the up-start occupying what he considered to be his rightful place, Nizam ul-Mulk gathered his forces at Shakar Kheda in Berar for a showdown with Mubariz Khan's army known as Battle of Shakar Kheda. The encounter was short but

decisive. Wrapped in his blood-soaked shawl, Mubariz Khan drove his war elephant out of the battle until he died from his wounds. His severed head was then sent to Delhi as proof of Nizam ul-Mulk's determination to annihilate anyone who stood in his way.

Now came from the Emperor an elephant, jewels, and the title of Asaf Jah, with directions to settle the country, repress the turbulent, punish the rebels and cherish the people. Asaf Jah, or the one equal to Asaf, the Grand Vizier in the court of King Solomon, was the highest title that could be awarded to a subject of the Mughal Empire. There were no lavish ceremonies to mark the establishment of the Asaf Jahi dynasty in 1724. The inauguration of the first Nizam took place behind closed doors in a private ceremony attended by the new ruler's closest advisors. Nizam ul-Mulk never formally declared his independence and insisted that his rule was entirely based on the trust reposed in him by the Mughal Emperor.

As the Viceroy of the Deccan: The Nizam was the head of the executive and judicial departments and the source of all civil and military authority of the Mughal empire in the Deccan. All officials were appointed by him directly or in his name. Later, assisted by a Diwan the Nizam drafted his own laws, raised his own armies, flew his own flag, and formed his own government.

Acknowledging Muhammad Shah's Farman, Nizam ul-Mulk had good reason to be grateful. Alongside his own personal wealth came the spoils of war and status, he was also entitled to the lion's share of gold unearthed in his dominions, the finest

diamonds and gems from Golconda mines, and the income from his vast personal estates.

He then divided his newly acquired kingdom into three parts. One third became his own private estate known as the Sarf-i-Khas, one third was allotted for the expenses of the government and was known as the Diwans territory, and the remainder was distributed to Muslim nobles (Jagirdar, Zamindars, Deshmukh), who in return paid nazars (gifts) to the Nizam for the privilege of collecting revenue from the villages under their suzerainty. The most important of these were the Paigah estates. The Paigah's doubled up as generals, making it easy to raise an army should the Nizams Dominions come under attack. They were the equivalent of the Barmakids for the Abbasid Caliphate. Only second to the Nizams family, they were very important in the running of the government and even today their legacy lingers on with ruined palaces and tombs dotted around the once very feudal city of Hyderabad. On the sanads (scrolls) granting them their lands, inscribed in Persian were the words "as long as the Sun and the Moon are in rotation". The owners of the estates were mostly absentee landlords who cared little for the condition of the lands under their control. Jagirs were usually split into numerous pieces in order to prevent the most powerful of the nobles from entertaining any thought of carving out an empire for themselves. The system, which continued relatively unchanged until 1950, ensured a steady source of income for the state treasury and the Nizam himself.

Usage of War elephants

A Mahout and its rider in service of the Mughal Emperor Muhammad Shah.

During a campaign against the Maratha in the year 1730, Nizam-ul-Mulk had no less than 1026 War elephants, 225 of which were armoured.

War against the Marathas

"The earth dried up, the clouds without dew, Alas! for the poor handful of grass." But Marathas never fight directly in the battlefield and always run around and fight from behind the mountains."

Warid, written proverb describing *Asaf Jah I* and Samsam-ud-Daula's campaign against the *Marathas* in 1734

Later Mughal-Maratha Wars

In 1725, the Marathas clashed with the Nizam, who refused to pay Chauth and Sardeshmukhi to the Marathas. The war began in August 1727 and ended in March 1728. Nizam was defeated at Battle of Palkhed near Nashik by Bajirao I, the son of Peshwa Balaji Vishwanath Bhatt.

Nader Shah

In 1739, from beyond the Hindu Kush, Nader Shah started advancing towards Delhi through Afghanistan and the Punjab. Nizam ul-Mulk sent his troops to Karnal, where Mughal Emperor Muhammed Shah's forces had gathered to turn back the Persian army. But the combined forces were

cannon fodder for the Persian cavalry and its superior weaponry and tactics. Nader Shah defeated the combined armies of Muhammed Shah and Nizam.

Nader Shah entered Delhi and stationed his troops there. Some locals of Delhi had a quarrel and attacked his soldiers. After nine hundred of his soldiers were killed in a bazaar brawl, at this, Nader Shah flew into a rage, drew out his sword from the scabbard, and ordered a massacre. Muhammad Shah was unable to prevent Delhi from being destroyed. When Nader Shah ordered the massacre in Delhi, neither the helpless Mughal Emperor Muhammed Shah nor any of his Ministers had the courage to speak to Nader Shah and negotiate for a truce. Asaf Jah came forward and risked his life by going to Nader Shah and asking him to end the bloodbath of the city. Legend has it that Asaf Jah said to Nader Shah

"You have taken the lives of thousands of people of the city, if you still wish to continue the bloodshed, then bring those dead back to life and then kill them again, for there are none left to be killed."

These words had a tremendous impact on Nader Shah – he ended the massacre on condition and returned to Persia.

Later life :The Nizam was well suited to rule his own territory. The administration was under control.

In March 1742, the British who were based in Fort St George in Madras sent a modest hamper to Nizam ul-Mulk in recognition of his leadership of the most important of the Mughal successor states. Its contents included a gold throne, gold and silver threaded silk from Europe, two pairs of large

painted looking-glasses, and equipage for coffee cups, 163.75 yards of green and 73.5 yards of crimson velvet, brocades, Persian carpets, a gold ceremonial cloth, two Arab horses, half a dozen ornate rose-water bottles and 39.75 chests of rose water – enough to keep the Nizam and his entire darbar fragrant for the rest of his reign. In return, the Nizam sent one horse, a piece of jewelry, and a note warning the British that they had no right to mint their own currency, to which they complied.

It was after Nizam ul-Mulk's death that his son and grandson sought help from the British and French in order to win the throne. Just days before he died in 1748, Asaf Jah dictated his last will and testament. The 17 clause document was a blueprint for governance and personal conduct that ranged from advice on how to keep the troops happy and well-fed to an apology for neglecting his wife. He then reminded his successors to remain subservient to the Mughal Emperor who had granted them their office and rank. He warned against declaring war unnecessarily, but if forced to do so to seek the help of elders and saints and follow the sayings and practices of the Prophet. Finally, he insisted to his sons that "You must not lend your ears to tittle-tattle of the backbiters and slanderers, nor suffer the riff-raff to approach your presence."

Legacy :By the Reign of the seventh Nizam, his dominion was similar in size to Belgium, but it was a far cry from when the first Nizam had ruled over a territory the size of France.

Nizam-ul-Mulk is remembered as laying the foundation for what would become one of the most important Muslim states outside the Middle East by the first half of the twentieth century.

Hyderabad state survived right through the period of British rule up to the time of Indian independence 1947, and was indeed the largest – the state covered an extensive 95,337 sq. miles, an area larger than Mysore or Gwalior and the size of Nepal and Kashmir put together (although it was the size of France when the first Nizam held reign) – and one of the most prosperous, among the princely states of the British Raj. The titles of "Nizam Ul Mulk" and "Asaf Jah" that were bestowed on him by the Mughal Emperors, carried his legacy as his descendants ruled under the title of "Nizam of Hyderabad" and the dynasty itself came to be known as the Asaf Jahi Dynasty.

In early 1710, while being as Subedar of Awadh, he was very much disturbed with the Mughal Emperors court politics and crafty cliques present inside the court, that he resigned from Subedari of Awadh and left to live a life of Fakir.

He was called Sadat (Syed in Arabic means Honorable. Syed refers to a very respected clan in the Arab world i.e. to people who are descendants of the prophet. Most Arabs refer to Syeds for Spiritual healing and prayers. However, there are some individuals who claim to be Syed but are not. Such people bring bad names to the authentic Syeds.) persons, scholars, shaikhs from foreign countries like Arabia, Mavar Naher, Khorasan, Iran, Iraq, and Hind. And for them, he has patronage and given respect and honor and monetary help to all of them and also given a higher post in his kingdom departments.

Regarding one hand-written copy of Manafaq Fakhria I have seen a copy of the book roughly in the library of Qazi Jamil Ahmed and who has good taste with him for the books. And for this handwritten book, there was taken copy by old rich person Moulavi Ibrahim Ali on 19th Zeqad in the year 1300 Hegira.

The author of the book Manaqab Fakheria has written that “The late ancestor Nizamul Mulk Asif Jah has pledged on the hand of Hazrat Nizamuddin Aurganbadi.”

But it is not known who is the author of the book Manaqab Fakheria. In the book Takmila Sair Auliya and Qazinatal Asfia were found details of Manaqab Fakheria and but both of them have done mistakes about the author of this book. In this book, there are mistakes in the text also. It is sure that the author of the book Manaqab Fakheria is a disciple of Moulana Fakheruddin Chisti who was the caliph of Hazrat Nizamuddin and to whom he says his late ancestor and as per the calculation of the years he may be Ghaziuddin Khan and but he may not Asif Jah Nizamul Mulk.

Personal Details: From the letters, it is known his personal details and his thinking and his interest as well. And in one letter he has written about details of his sons and one daughter. First son Hamed is engaged in the study of the books of mysticism. And second son Fazal Allah who is 12 years old and he has memorized three parts of the Quran. And Mohammed Ehsan Allah five years old son and who is reading books in the school and another son Mohammed Hashim and one daughter of Bi Bi Rabia and another daughter Bi Bi Fakher Unnisa and the third daughter Bi Bi Zenab well known as Masri.

In one letter which he has written in the childhood period of Hamed Saeed when he was ten years old which he has mentioned complaint about him that he has given me trouble and in spite of my endeavors he did not have shown his interest in reading the books.

About Shaikh Mohammed Hashim he has written that he went to Allahabad and upon my permission and was become his disciple.

One son Mohammed Khaja died during the life period of Shah Sahib.

Upon the death of his one disciple, he has written as follows. Enna Ilha Raji. Every soul has to taste the death and have patience by performing the prayers. It should be noted that on date 4th Rabbil Thani my son dear Khaja Mohammed left to another world from this mortal world. And he left the mark of separation on the chest of the friends. He has then written to pray with Allah the increase of the age of Hamed Saeed.

Shah Sahib used to live always drown in the passion of religious thinking. He has much love with the King of Madina and he has written that "There is passion and love of Madina in the heart so for this reason if there will be sources available then he can travel. As there is no wealth available in this matter so for this reason my heart is worry and so before available sources of expenses then there is a desire to go Madina without wearing sleepers and even without covering on the head due to this anxiety and worry."

Biography of Hazrat Nizamuddin Aurangabadi



Mausoleum of Hazrat Shah Nizam Uddin Auliya

He was a great pious personality in the Sufi order of Chistiya and his status and position is well known and famous. Due to his endeavors and preaching as well as teaching and instructions many Lakhs (one Lakh = 100,000) persons were benefitted and followed the right path of Allah. Even today in the sub-continent the favor of this Sufi order is still continuing.

Hazrat Shah Nizam Uddin was arrived in the Deccan as per instruction of his spiritual master Hazrat Shah Kalim Ullah Jehanabadi for the teaching and preaching mission work. At that time the area of the Deccan was passed from a difficult situation of problems in the history of India. The downfall of the Mughal empire started and wars with Marathas were in progress at that time and it was at the final and last stage. During that difficult time, it was not easy to protect and care for the capital of the community. So for this reason for this great cause of Allah, his spiritual master has selected him as who was a great and ranked pious personality of his time.

Upon his arrival into the Deccan, he was started teaching and preaching work and due to his hard work there was new life line was born in the dis-hearted persons. All persons of caste and creed without any discrimination came into his service and their details are as follows.

1. Rich and poor.
2. Learned and unlearned persons.

Due to his following great qualities, he was becoming popular and attracted to the area of the Deccan, and many Lakhs (one Lakh =100, 000) persons were benefitted from his guidance and favor.

1. Good conduct and manners.
2. Kindness.
3. Helping nature
4. Simplicity.

Birth.

The Sheikh's details of the birth are still not available in the books of history. He died at the age of 82 years and as per this record, his date of birth was calculated and it found his year of birth as 1060 Hegira, and he left this world in 1142 Hegira.

His genealogical record is connected with Hazrat Abu Baker Siddiq through Sheikh Shabab Uddin Suherwardi. As per reference from '*Tadhkirta Auliya Deccan*' in which Maulavi Abdul Jabbar Khan Malkapuri who mentioned one reference from the book '*Qizan Wa Bahar*' that his name was Shah Nizam Uddin and his title was well known and famous as Sheikh of the Islam and he was born in the year 1070 Hegira.

Native place.

Regarding his native place, there is a difference with historians in the following books and in which it was written that his native place was Purab and he came to Delhi for completion of early education there.

1. Manqab Fakheria.
2. Shajra Anwar.
3. Takmila.
4. Siratal Auliya.
5. Qazinatal Asfia.

As per reference from the book '*Manaqbi al-Mahbubian*' that his native place is Eshian in district Purab and village Kakori and Tagron which are adjacent to Lucknow City. As per reference from Khaja Hasan Nizami and Nawab Muslah Uddin Khan that his native place is Kakori. Now it is confirmed from all sources that he belongs to Kakori village. As a matter of fact, his grandfather or great grandfather, Hazrat Sheikh Saadi's grave is available in

Kakur Sharif. Also, the compiler of the book '*Qizan Wa Bahar*' mentioned that his native place is as follows.

Village Takraun in district Purab.

Education : Hazrat Shah Nizam Uddin completed his formal education in his native place and for further education, he left his native place at an age of 11 years and he was reached Delhi and at that time Delhi was a famous and well-known center of learning for the knowledge of manifest (Zaheri) and innermost (Batini). Upon completion of the knowledge of manifest (Zaheri) in a few years and he began his interest in the knowledge of the innermost (Batini) so he heard great fame and name of Hazrat Shah Kalim Ullah and for this purpose of learning the knowledge of innermost he went into the service of the above great Sheikh of his time and he reached his shrine. At that time the ecstasy session was in progress at the shrine of Hazrat Shah Kalimullah and as per his instruction all doors were closed there and outsiders were not given permission in this matter. Hazrat Shah Nizam Uddin went to the shrine building and knocked on the door so the Sheikh asked his servant to go out and see who is there at the door. The servant watched that one stranger person was standing there and he asked his name and went inside of the building and inform the Sheikh all details in this matter. So upon hearing the details the Sheikh asked him to bring that person inside. So for his un-usual routine and behavior and for this reason, all disciples were surprised in this matter. So the Sheikh clarified in this matter that from this person and from his name there is a smell of friendliness is coming so for this reason he is not the strange person. The Sheikh met with him with special

sincerity and love and he has accepted the responsibility of his training of knowledge of manifest (Zaheri).

Pledge to Sheikh Kalim Uddin Jehanbadi : Hazrat Shah Nizam Uddin lived in the service of his Sheikh for long period and completed his training in the knowledge of manifest. During that period one disciple of Sheikh Yahiah Madini came to visit Sheikh Kalimullah and at that time Hazrat Shah Nizam Uddin was learning there some books. When new the comer looked at the Sheikh he was becoming intoxicated and become out of control. With this event, Hazrat Shah Nizam Uddin was very much affected in this matter and his devotion and Irdat (religious zeal) was increased more. One day the Sheikh left his meeting place and reached to corner place, then suddenly Shah Nizam Uddin stood from his place and took the Sheikh's sandals and cleaned the same with his dress and presented before him with great respect and honor. So the Sheikh told him he liked his action very much and he was much affected in this matter. So at that time, the Sheikh told him, Nizam Uddin, the learning of knowledge of manifest will continue but now pay attention towards the learning of knowledge of the innermost (Batini). So Shah Nizam Uddin requested him to become his disciple by pledging him. So the Sheikh asked him in which Sufi order?. So Shah Nizam Uddin recited one Persian couplet in this matter and its picture is as follows.



For this reason, then Shah Kalimullah remembered his spiritual master's saying in which he told him during his stay in Madina. When Shah Kalim Ullah visited Madina to see his spiritual master Sheikh Yahiah Madni and he was talking with him there. So the Sheikh told him that why did you come there and he should have stayed there. So go back from there as there will be one Qutub (highest cadre in the spiritual pivot at axis) from your chain. So Shah Kalimullah asked him whether Qutub (highest cadre in the spiritual pivot at axis) will be for his sons or from the disciples. So he told him that he will be from his chain of Sufi persons and he will be called as Nizam Uddin and he will come to see you in this matter. So wait for him and he will be the owner of our connection. On the way, if you will find any news do not have to go back. So the Sheikh told him their many persons are well known by the name of Nizam Uddin with this slave. So the Sheikh of Madina told him that he had not come yet, but he will come and he recites one Persian couplet which is as follows.



The above couplet was recited by Sheikh Yahiah Madni to his disciple Hazrat Shah Kalimullah. When Shah Nizam Uddin recited the above Persian couplet then Sheikh remembered that this couplet was already recited to him by his great Sheikh in Madina during his visit there and he has informed already him that one Qu'tub (highest cadre in the spiritual pivot at axis) of his time will become his disciple. He was included in his circle of disciples and accepted his pledge.

Worship and endeavors : When he made his pledge to the Sheikh then his endeavor and worship were increased. His spiritual master has given him permission of Zikr (remembrance of Allah) Jahri in loud noise). He used to go in the summer season at the bank of river Yamuna in the Delhi and he used to sit there on the sand for Zikar (remembrance of Allah) Jahri (in loud noise) and used to busy with it from midnight up to Fajr (morning) prayer continuous. He used to say that “ He was benefited greatly by Zikar of (remembrance of Allah) Jahri (in loud noise) than any other thing.”

Velayat (Saintliness) of Deccan :After completion of the learning of Zaheri (manifest) and Baitini (innermost) knowledge and upon completion of perfection, he obtained caliphate and saintly dress from the Sheikh’s hands, and at that time the Sheikh instructed him to proceed towards Deccan. At that time political conditions in Deccan were very worse and for this reason, the persons of the Deccan were migrating towards North India in this matter. Sheikh Kalimullah wrote the following details in his letter.

“ You are awarded the Velayat (Saintliness) of Deccan by the grace of Allah. You should perform this work with much attention. Before you were addressed to join the army. Now you are instructed where ever you live, but you should busy in the preaching and teaching work of Islam and spend your life and property in this cause.”

In the area of the Deccan : In the Sufi order of Nizamia, there was no new place available. The following pious personalities were resting on the land of Deccan.

- 1.Hazrat Amir Hasan Ala Sanjari.
- 2.Hazrat Sheikh Burhan Uddin Gharib.

3. Khazrat Khaja Muntajid Zar Zari Baksh.

4. Hazrat Zain Uddin Shirazi.

5. Hazrat Khaja Bande Nawaz

During that critical period of history and he was proceeding towards Deccan to spread the Sufi order of Chistia Nizami in the area of the Deccan.

As per reference from the book '*Maktobat Kalimi*' it is well known that Hazrat Shah Nizam Uddin came to Deccan with the royal army and he used to move into the area with the royal army. Hazrat Shah Nizam Uddin used to send his letters to his Sheikh through army troops and also used to receive replies from his Sheikh on this matter. So for this reason in one of his letters, Hazrat Sheikh Shah Kalimullah wrote the following details.

"In the Deccan, the political situation is not good so work there with care and attention in this matter." He was staying in different parts of Deccan and he visited also Bejapur and Sholapur. And in this way upon covering many destinations he was finally reached the city of Aurangabad and he settled down there permanently.

Stay in Aurangabad: So he decided to live permanently in Aurangabad and he settled down there. Khaja Kamgar Khan was given an offer for his stay in his Haveli (mansion) so he accepted his offer and shifted into his mansion.

During the beginning period upon seeing a huge crowd of people, he was annoyed and worried about this matter. But afterward, as per his spiritual master's advice Hazrat Shah Nizam Uddin used to meet with the persons with great sincerity and happiness. As there was an instruction of Hazrat Sheikh Kalimullah that he should see all persons with favour and

kindness. So he was there in Deccan for this work for a long period. He was busy in great endeavours and works for the teaching and preaching mission in the areas of Deccan and he was much successful in this matter due to the grace of Allah.

The above details are available from the letter, number 100 on page number 79.

The Sheikh used to stay in the house which has two floors and on the 2nd floor, he used to stay there and also he used to busy there in the worship and on the ground floor he was used to busying in the teaching and preaching work of the mankind. On the ground floor, there was one small ladies room was available in which Hazrat Moulana Fakher Uddin Mohammed was born there.

Desires and wishes : As per reference from the book '*Malfuzat Tounasvi*' that in the Sheikh's residence there were ten doors available and on each door there was used to sit one copyist and who used to write the visitor's desire and wishes on the papers and put the stamp of the Sheikh and on the application papers and on which there was available one Persian couplet. When the applicants used to take those papers from there to the rulers in such cases, they will think of it as great honour and respect for him and used to help the applicants in this matter. The doors of the shrine building will be used to be opened for all persons for their help and attention in this matter.

Miracles : It is a well-known and famous event that one year there was no rainfall and for this reason, there was severe starvation and animals were becoming weak and near to death. So somebody requested him to pray for the rainfall so he prayed

for it and for the above reason he has requested him in supplication for rains. It so happened that it rained heavily.

It is written in history books that when Nawab Qamar Uddin Khan Asif Jah Bahadur came to Deccan and with the small number of the army was there with him. So there was war with Mubarz Khan, who was Subadar (governor) of Deccan and who had a large number army with him. In the area of Shaker Khed Pargana in the State of Barar, the two armies were expected to meet together. So for this purpose Nawab Sahib visited the Sheikh and requested by him for success and victory in this matter.

The Nawab told that to fight with a small number army with a large number of armies and to keep the hope of success and victory in this matter which seems an impossible thing as per wisdom. As a matter of success and victory is possible due to the repeat of prayers of Allah. So he told the Sheikh that he wants some mark in this matter so please help him in this matter so that there will be the peace of his mind for him in this matter. So the Sheikh told after a short period of time that on Thursday on all pavilions and tents of the camps there will be a mark of an open hand with sandal impressions will be available there. So this will be the mark of your success and victory. So on that day on all tents impression of the open hand in sandal color impression was appeared. At last Nawab Qamar Uddin Khan was successful in the great war with Mubaraz Khan and all details of this event are available in the book '*Tadhkira Salatin Part 3*'.

Worship and endeavours : In the beginning, Hazrat Shah Nazam Uddin was much interested in books. So for this reason he used to read books all time. But upon his arrival in Aurangabad, he

was much busy with the following things and he left all other things.

1. Worship
- 2, Mystical exercise.
3. Azkar (daily recitals).
4. Afkar (meditation).
5. Daily engagements and practices.

After morning prayer, he used to go into the room and up to Zuhar (afternoon) prayer, he was used to busying there in the worship of Allah. After Zuhar (afternoon) prayer the door of the room was closed and it will be opened at the time of Asr (evening) prayer. At that time Khaja Noor Uddin used to read some parts from the book '*Miskawat*' or any other book. After Asr (evening) prayer books of biographies of Mashaiq (learned persons) were used to be read by Khaja Kamagar Khan and all people who used to present at the meeting and will hear the same by silence. After performing Mahgrib (sunset) prayer the Sheikh used to go into his room and at that time only special persons will be allowed to enter there. At the time of Eisha (night) prayer, he will become out of the room and participate in the congressional Eisha (night) prayer and after this he used to enter into his room and used to busy there for the following things in the whole night.

- 1.Worship
- 2.Mystical exercise

He did not like discussions and debates. If somebody will come to see him and ask for any solution for the problem, then, in that case, he will ask him to refer to some book on this matter and

asked that person to study the matter in this book. He never used to eat the food lonely.

Dress : Hazrat Shah Nizam Uddin will not care in the dress matters and whatever available he will use to wear the same. In his dress, there will be always many patches.

He used to ask for the dye of his dresses in earth color. For the Friday prayer, he used to wear a frilled gown and turban. In the house, he used to wear a cap and turban. He used to go for Friday's prayer always by walking and sometimes he will ask the horse from somebody.

Manners and Conduct : He was well known and famous for his good manners and conduct. He used to meet with all persons, whether he will be known or unknown with good manners and conduct. He used to offer him something to eat and if nothing available in the house, then in such case he used to give some scent. Nobody did leave without empty hands from his meeting place. The visitors who will visit him and due to his prayers and due to the kind grace of Allah their desires and wishes will be fulfilled. He was also famous and well known for the following things.

1. Bounteousness.
2. Generosity.

Nobody did see him in a sitting position on the cross-legged in the general and special meetings. He was always used to sit in the sitting position of two legs.

Some of his advices are as follows.

1. He thinks hurting anybody is a great sin. So he advises all persons to avoid it.
2. He used to be silent and he prefers it.
3. He used to talk as per requirement.
4. His life was a sample of simplicity.

The Sheikh used to be away from kings and rulers and did not meet them and if he will accept their gifts then at the same time he will use to distribute the same to poor and indigent persons and never keep anything with him or with his relatives.

As per one tradition of Hazrat Skeikh Kalimullah's instruction he used to accept the presents from the persons and used to give to the poor persons. Hazrat Sheikh Kaleemullah told that there will be heartbreaking of persons so if any person present anything in gift with sincerity, then he will use to accept the gifts and give the same to poor and deprived persons.

Sama Meeting :(Sama is a Sufi ceremony performed as dhikr. Sama means "listening", while dhikr means "remembrance". These performances often include singing, playing instruments, dancing, recitation of poetry and prayers, wearing symbolic attire, and other rituals. Sama is a particularly popular form of worship in Sufism.).In the matter of Sama meeting, he used to follow the rules and regulations of his spiritual master. He used to take care of time and place and disciples in these meetings. In these meetings, there will be an observation of the following things.

1. Respect.
2. Care.

On every Friday after Friday prayer the meeting of Sama will be conducted. In such meetings always some needy person used to be present there and due to his favour there will be the fulfillment of their desires and wishes and his shrine is placed for the unfortunate persons for the fulfillment of their desires and wishes. One day he arranged the meeting of Sama on the occasion of Urs (death anniversary) ceremony of some pious personality. At the meeting, one person who was among professional reciter started reciting Arabic poetry and at that time one Maulavi Saheb came there and he began his objection to the recitation of Arabic poetry. So the Sheikh tried his best to convince him in this matter, but due to his un-advisability, he was not satisfied with his explanation. He told him while treating with him as per his kindness of hospitality that this is a meeting place of Sama and it is not for the time of discussion. Due to his best handling, the discussion was stopped at the time of Sama meeting. He asked his name and Maulavi Saheb told him his name was Abdul Ghani. So he told him it is not good to say the false name to Darvesh person. So he told him his name as Abdullah so he becomes silent in this matter.

The Maulave Sahib came to see him after three days and the Sheikh told him to have discussion at the time of ecstasy (Sama) is against the manners. So please tell me your opinion on this matter. So that he will explain to him this matter. Maulavi Saheb regretted to him that he understood the point at the same time, so now he came there to see him for his regret in this matter. The Sheikh smiled and told him to inform his name? Then Maulavi Saheb told him his name as Abdullah. So the Sheikh told

him his name is not Abdul Ghani or Abdullah and he told him the following correct details.

1. His real name.
2. His house address, and street name.
3. His place of study.

Upon hearing all his history records by the Sheikh the Maulavi Saheb put his head down on his foot and with sincerity become his disciple.

Training and teachings of disciples : As per the instruction of Hazrat Sheikh Kalimullah he used to do spiritual training of the disciples. The Sheikh used to say that the purpose of the creation of mankind is to be worship only. So he used to care very much for the following things.

1. Daily recitals and practice
2. Daily round of prayer formula.

He used to go and see the disciples in the midnight time and used to wake up the sleepy disciples. He was taken very much importance for the following things in his spiritual training of his disciples.

1. Soul.
2. Zikar (remembrance of Allah) Jahri (in loud noise).

He used to say that with the help of the above things the training of Batini (innermost) is possible. He also used to teach the disciples for the following things.

1. To follow the Sheikh.
2. Manners.

He used to say that Hazrat Nasir Uddin Chiragh Delhiavi used to beat the disciples for their training purpose but his disciples never left him. Now such time has come that if the Sheikh says

something to his disciple then he will become upset with this matter and leave his spiritual master.

Hazrat Shah Nizam Uddin did not like the pride and he did not use beads (Tasbih). He used to say that on his inside there is a beads (Tasbih) so he is busy with that thing. As one who has a beads of the innermost (Batin) then he will not hold the beads (Tasbih) of the manifest (Zaheri).

Death : He died on 12th Ziqad in the year 1142 Hegira., at the age of 82 years in Aurangabad. He was buried in the compound of his shrine building. Nawab Mir Qamar Uddin Khan Nizamul Mulk Asif Jah constructed the following buildings.

1. Tomb.
2. Mosque.
3. Shrine building.

Marriage and children :When Shah Nizam Uddin came to Deccan, he was not married at that time. Upon reaching Aurangabad, he spent some period of life as a bachelor. As there was an instruction for him from his Sheikh Kalim Ullah Jehanabadi to avoid marriage if there is no requirement. But as per his health condition, the Sheikh was giving him permission to marry.

From his first wife, there were four sons and four daughters were born. Hazrat Shah Nizamuddin's four daughters were buried at the foot side of his tomb and out of three sons, one son was left for Calcutta and he settled down there and it is said that his children are available there.

Hazrat Moulana Fakher : Hazrat Shah Nizam Uddin upon the death of his first wife married Hazrat Syeda Begum Sahiba. She was the great-granddaughter of Khaja Bande Nawaz Gesu Daraz.

From her, one son was born who is known as Fakher Uddin and who become proud of the Muslim Nation and his name was Moulana Fakher Uddin Mohammed. He was very young at the time of the death of his mother and when his father left the world then he was 15 years old.

Hazrat Moulana Fakher Uddin Mohammed died on 17th Jamid Akhir in the year 1199 Hegira., and he was buried in the compound of the shrine of Hazrat Bakhtiar Kaki and he was 73 years old at that time.

Caliphs : The historian wrote that the Sheikh had many caliphs and for their training, he worked hard and did many endeavours. Some famous caliphs are as follows and all these pious persons are resting in Aurangabad.

1. Hazrat Khaja Kamgar Khan.
2. Hazrat Mohammed Ali.
3. Hazrat Khaja Noor Uddin.
4. Hazrat Syed Shah Sharif.
5. Hazrat Shah Gharib Ullah.
6. Hazrat Shah Isqh Ullah.
7. Hazrat Ghulam Quader Khan.
8. Hazrat Mohammed Jaffer.
9. Hazrat Mohammed Yar Baig.
10. Hazrat Sher Mohammed.
11. Hazrat Karam Ali Shah.
12. Hazrat Imam Uddin.
13. Hazrat Sheikh Mahmood.
14. Hazrat Hafiz Moudud.
15. Hazrat Syed Shah Sharif.
16. Hazrat Khaja Noor Uddin.

17. Hazrat Khaja Kamgar Khan.

18. Hazrat Shah Garib Ullah

Books.

There were many books of biographies are available about Hazrat Shah Nizam Uddin. One book with details of the events of the life of Sheikh was written by Nawab Qamar Uddin Nizamul Mulk Asif Jah first and its title is known as '*Rashke Arm*'. This book was seen by Moulavi Rahim Baksh who wrote his book '*Shajrat Anwar*' with Hazrat Haji Wasil, who was the caliph of Hazrat Moulana Fakher Uddin Mohammed. Another book with life details of Hazrat Shah Nizam Uddin was written by Khaja Kamgar Khan and its title is known as '*Ahsanal Shamil*' and also in the following books, his life details are available.

1. Manaqab Fakheria.
2. Mashaiq Chist.
3. Tadhkira Aulia Deccan.
4. Fakher-al Talibin.
5. Shajratal Anwar.
6. Sair Auliya.
7. Qaznitul Asfia.
8. Qatim Sulaimani.

The devotion of King Asif Jah : Upon conquering of Mubarak Khan's army Nawab Qamar Uddin Khan went to the Sheikh and he offered him one paper to the Sheikh so he was given back the paper and told him "Qamar Uddin when the full is not acceptable to him so what he will do with half of it". It was certified of half of his kingdom. Again he told him that "What will Darvesh do with it?. As he used to follow the policy of a new day with a new

food provision as he used to live on the trust of Allah and for this reason, you have become the King of Deccan.”

When Qamar Uddin started to live in Aurangabad then the Sheikh told him that “Qamar Uddin due to your stay here the Darvesh will face difficulties in this matter as the people will come to see him as he is your spiritual master for recommendations.” So it is better that you should proceed to the Deccan. So Qamaruddin told him that “His throne is on his feet.” Upon this, he was presented one stamp and requested him to put the stamp on the plain paper when any needy person will come to see him in this matter and in this way that person’s desire and wish will be fulfilled by him. So he told him “Qamar Uddin he did not have time to put a stamp on the papers and the person who will get his desires from an invisible source so what he will do with it?”. So Qamar Uddin has helplessly given the order to Kamgar Khan, who was a disciple of the Sheikh to hang the stamp on the door of the shrine. So as per his order, the stamp was kept hanging on the door of the Sheikh’s house building.

Once one person prepared one forgery bond paper of loan with details in it that a number of Rupees of one Lakh (one Lakh =100, 000) were taken by Hazrat Shah Nizam Uddin so this amount should be repaid to him from the Royal Treasury as per rules and regulations. That person put the stamp on the bond paper and he presented the bond paper to Nawab Qamar Uddin Khan.

Upon seeing the bond paper Nawab Qamar Uddin Khan went to see the Sheikh and told him with folding his hands that, “Your honour, you have treated this slave not fit for your service and

you have taken the loan amount from another strange person.” So the Sheikh told him that he did not take a loan amount from him, but the stamp belongs to him. In this matter, Darvesh told him already that there is no need for a stamp for him, but you have not agreed in this matter and you left it on his door. So now you should handle this work as per your wish and desire in this matter. So give him one Lakh Rupees amount and take away your stamp from my door. At that time the amount was paid to that false person and he took away the stamp from there.

After some days Nawab Qamar Uddin Ali Khan submitted his request to the Sheikh that he wants to construct one building for him with the cost of three Lakhs Rupees (one Lakh = 100,000). So the Sheikh told him that “He did not see such a huge amount to bring the same money in his presence.” So he ordered the treasurer to bring the amount there at once. The amount was brought there in the presence of Sheikh and the coins were in packing of 1,000 coins in each bag. So the Sheikh distributed all money to poor and needy persons. Qamar Uddin was silent till the distribution of all amounts and he did not say any word in this matter. Upon distribution of money, he told him that, “Your honour, you have asked to see the amount, but you have distributed the said amount.” So the Sheikh told him that “You were intended for the construction of the building so in how many years it will be completed.?” He told him that “It will be completed within the period of three or four years.” Upon this, the Sheikh told him that “ He made his work easier and such building was completed within a period of three hours and your wish and desire was fulfilled as well as my purpose was also

completed. The building was completed where it was required and it will not be damaged by the effects of the time.”

When Nawab Qamar Uddin Khan received the title of Asif Jah from Sultan of Delhi so he went to see the Sheikh and informed him that he was intended to return back this title to the Sultan of Delhi. The Sheikh told him “Why he did want to return it back.?” Qamar Uddin told him that “As the Sheikh did not accept so far any offer from him so for this reason he wants to return back it. When there will be no connection of the Sheikh with this title he will not accept the same and most probably this thing was told him by his heart. ”

So the Sheikh was silent for some time and told him “ Qamar Uddin you should be responsible in this matter that it should not come into the historical record and this is your matter so you should give word to him in this matter”. So in this way, he accepted his offer. So Nawab Qamar Uddin Ali Khan told him that he will take care of this matter and he told him further that the kingdom which was given by him to this slave so it will be called with the Sheikh’s name and the color of the kingdom will be yellow as per the color of the Sheikh’s shrine. In this way, the kingdom of Qamar Uddin was becoming well known and famous in the world as follows and he was adopted the color of the Hyderabad Kingdom as yellow.

On the demise of Hazrat Shah Nizam Uddin, King Asif Jah First constructed the following buildings in the shrine of the Sheikh in Aurangabad.

1. Tomb.
2. Mosque.

In the year 1748 Hegira, Nizamul Mulk Asif Jah First left this world.

Translator : Mohammed Abdul Hafeez

Reference book : Fiazan Auliya

By Mohammed Ali Khan Mujjaddi.

The End.